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****
* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS

The Ways of Confucius and Mencius Are Ropes That Bind and Enslave Women

by

Ch'ing Fu-wen (青阜文)

(Peking Jen-min Jih-pao, January 27, 1974)

Marxism deems that the emancipation of women is an important component of the proletarian revolutionary cause. Women account for half of the population and constitute a force which determines the success or failure of the revolution. Engels points out, "In any given society the degree of woman's emancipation is the natural measure of the general emancipation." (Anti-Dühring, p. 359) Lenin also says, "The proletariat cannot attain complete freedom without attaining freedom for women." ("To the Women Workers") The establishment of the socialist system in our country has opened up a boundless road for the emancipation of women. At present, women have achieved equal status with men comrades in politics, economy, culture and family life. Women have energetically participated in the successive important political movements together with men comrades. Industry and agriculture, finance and trade, culture and education, hygiene and medicine, science and technology and the various trades cannot do without women. Women constitute not only a great resource of manpower in the building of socialism, but also a great force in the socialist revolution.

However, in the old society under the rule of the exploiting classes, the broad masses of working women were the most suppressed and despised, and were not treated as human beings. They lived in the lowest stratum in the hell of mortals. In order to defend the reactionary rule of the exploiting classes, Confucian thinking represented by Confucius and Mencius vigorously advocated the reactionary fallacies that scorned women. They talked nonsense saying that "a great principle in the country lies in the difference between men and women."

They advocated respect for men and scorn for women and the subordination of women to men. Confucius greatly despised women and said, "Of all people, girls and servants are the most difficult to deal with. If you are familiar with them, they lose their humility. If you maintain a reserve toward them, they are discontented." ("Yang Huo" in Confucian Analects) He smeared the working women by saying that they were difficult to deal with because a familiarity would cause them to act uninhibitively and a reserve toward them would arouse their resentment. Mencius, the faithful successor of Confucius, vigorously preached that "males and females should not allow their hands to touch in giving and receiving." ("Li Lou" in The Works of Mencius) He said, "Do not disobey your husband. Thus to look upon compliance as their correct course is the rule for women." ("T'eng-wen Kung" in The Works of Mencius) That is to say, women must obey men and the wife cannot disregard her husband's wishes.

Such reactionary thoughts of Confucius and Mencius in despising women and regarding women as slaves and dependents have become one of the spiritual props of the reactionary classes throughout the ages in their vain attempt to attain "long and lasting peace." Tung Chung-shu of the Western Han Dynasty summed up and developed the reactionary ethical thinking of Confucius and Mencius into the "three bonds" and the "five constant virtues." The "three bonds" refer to "the subordination of the minister to his sovereign, the subordination of the son to his father and the subordination of the wife to her husband." The "five constant virtues" refer to "benevolence, righteousness, propriety, knowledge and sincerity." Tung Chung-shu was of the opinion that "the son should accept orders from his father, the subject should accept orders from his ruler and the wife should accept orders from her husband; it is the will of Heaven that they should take orders from their superiors." ("Shun Ming" in Chun-ch'iu Fan-lu 春秋繁露·順命) That is to say, the subject must submit to his ruler, the son must submit to his father and the wife must submit to her husband. Only such a behavior can measure up to the "principle" and the "will of Heaven." Anybody who violates this "commits a grave crime" and "is not acceptable to the law of Heaven."

In order to put women under confinement, the reactionary ruling classes of later generations set forth what were called the "three states of dependence" (dependence upon her father before marriage, dependence upon her husband during married life and dependence on her sons in widowhood), the "four virtues" (fidelity, physical charm, propriety in speech and efficiency in needlework), and the "seven grounds for divorce" by means of which women could be cast away unscrupulously (the seven grounds for divorce were: 1. failure to produce a male heir; 2. adultery; 3. disrespect to husband's parents; 4. quarrelsomeness; 5. stealing; 6. jealousy; 7. vicious disease). They also preached that "ignorance is virtue in a woman." All these reactionary moral principles deprived women completely of their human freedom and their human rights. The reactionary scholars devoted to the study of the classics with a philosophical approach in the Sung Dynasty talked nonsense saying, "Being starved to death is a trivial matter, but a breach of virtue is a grave crime." They stubbornly forced women to obey their set of feudal "principles" and "code of ethics" and arbitrarily called on them to win "an honorific arch for fidelity and filial piety" at the cost of their lives.

The reactionary ruling classes throughout the ages have described people like Confucius and Mencius as "sages." What "sages"! They are the sworn enemies of us workers, and the sworn enemies of the broad masses of working women! The reactionary ruling classes throughout the ages have described the ways of Confucius and Mencius as the "sacred ways." "Sacred ways" indeed! They are man-eating "evil ways" and the spiritual shackles used by the exploiting classes to rule the people and enslave the women. Under the pernicious influence of the ways of Confucius and Mencius in the past 2,000 years and more, many of our class sisters have been humiliated and persecuted and have become sacrifices to the old "code of ethics"!

In his discussion on the question of women, the great revolutionary and thinker Lu Hsün indignantly pointed out: The nature of the entire feudal society is "man-eating." In the essay entitled "A Causerie Under the Lamp," he incisively pointed out that the class aim in oppressing women was to bring out "the difference between the eminent and the humble, the big and the small, the high and the low" and to divide people into ten castes: with the prince (王) ranking above the duke, the duke above the high official, the high official above the scholar, the scholar above the tsao (皂), the tsao above the yü (輿) the yü above the ti (隶), the ti above the liao (僚), the liao above the pu (仆), and the pu above the t'ai (台). The "t'ai" occupied the lowest position. "Wasn't the 't'ai' in a sad plight because he had nobody under him? There was no need to worry, because he had a wife who was subjugated to him and the son who was weaker than he. Furthermore, there was great hope in his son, who would grow up and become 't'ai' one day and who would then have a humble wife and weak son to serve him. In such a chain, everybody felt at home with his lot." "Though humiliated by his superior, a man could persecute his subordinates. With one level ruling another, no one could move and no one wanted to move." Lu Hsün's incisive and thorough analysis profoundly exposed the class nature in the oppression of women in a class society.

Lu Hsün warmly eulogized the diligence and bravery of Chinese women. He saw that the heavy load over the past thousands of years had not destroyed the spirit of struggle in Chinese women. In the article "In Memory of Liu He-chen," he highly praised the Chinese women with wholehearted eagerness for their "capability, resoluteness and indomitableness" and their spirit in "rendering assistance to one another amidst hails of bullets with no consideration given to personal danger." In addition, he pointed out that this was "evidence of the bravery and fortitude of Chinese women who have not been eradicated notwithstanding intrigues and plots and several thousands of years of oppression." Their struggle has infused people with hope so that the "genuine brave men will march forward even more determinedly." In the proletarian revolutionary movement in our country, the heroic deeds of millions upon millions of revolutionary women represented by Liu Hu-lan have provided ample evidence to support Lu Hsün's comments.

After liberation, under the leadership of Chairman Mao and the Chinese Communist Party, the four feudal ropes binding the Chinese people and women--political authority, clan authority, religious authority and masculine authority--have been removed. The political standing, economic standing and family standing of the broad masses of working women have undergone fundamental changes, but the ghosts of the doctrines of Confucius and Mencius which have harmed our

people for over 2,000 years still linger on. Liu Shao-ch'i and Lin Piao, representative figures of the landlord and bourgeois classes who had sneaked into the Party, followed the footsteps of the feudal emperors of successive generations and continued to call home the dead souls of Confucius and Mencius. They put out the signboard of Marxism-Leninism to vigorously peddle the contraband of the way of Confucius and Mencius. They nonsensically said that "women are backward" and publicized that "the destiny of the husband determines the destiny of the wife" and that "a woman should concentrate her energy on serving her husband." They despised the women and disparaged their role, and hindered them from participating in the three great revolutionary movements. Their criminal aim was to turn women into commonplace and docile tools that cared nothing about proletarian politics and showed no concern for the important affairs in the country and in the world, so that it would be easier for them to fundamentally change the Party's basic line and policies, topple the dictatorship of the proletariat and restore capitalism. However, the progress of history is bound to run counter to the wishes of the reactionaries. Like their forefathers Confucius and Mencius, the handful of opportunists who went against the trend of historical development are spurned by the people and have left only a bad reputation to posterity.

Our great leader Chairman Mao points out, "Times have changed and today men and women are equal. Whatever men comrades can accomplish, women comrades can do too." The Party and Chairman Mao show great concern for the broad masses of working women and have a high appraisal of women's role. The state apparatus of the dictatorship of the proletariat and the advanced socialist system have raised the social status of women and their position in the family, as well as protect the legal rights which women are entitled to. In response to the call of the Party and Chairman Mao, the broad masses of working women have energetically thrown themselves into the three great revolutionary movements of class struggle, struggle for production and scientific experiment and played a greater and greater role in the socialist revolution and socialist construction. In particular, after the great proletarian cultural revolution and the movement to criticize Lin Piao and rectify the style of work, the spiritual outlook of the broad masses of working women has undergone tremendous transformation. They constantly raise their awareness of class struggle and the two-line struggle and fully play their role as half the work force. A group of outstanding women cadres of worker-peasant origin have been selected for promotion into the leading bodies at various levels and have become the backbone force in the socialist revolution and socialist construction. Women living in socialist new China not only show concern for the revolution and construction in our country, but also show concern for the revolutionary struggle of the people and women in other countries in the world and strive to contribute their share of strength to the Chinese revolution and the world revolution.

The question of women is a social question, which is in the final analysis also a question of class struggle. In the old society, the broad masses of women were oppressed, exploited, fooled and despised because of the exploitation system. The victory of the proletarian revolution has brought genuine emancipation to women. Lenin pointed out, "Socialist revolution is impossible without the energetic participation of the broad masses of working women." ("Address to the 1st Congress of Women Workers in Russia") There are

at present still classes and class struggle in our society, and there are still the concepts of scorning women, which have been formed under more than 2,000 years of feudal rule and their influence is still being felt. For example, some units do not pay attention to promoting women cadres and some people under-estimate the role of women. The remnant pernicious influence of feudalism is reflected on the questions of marriage, family and birth control. They are the reflection of the old concepts and old tradition, and show that the influence of the revisionist line of Liu Shao-ch'i and Lin Piao has not been wiped out completely. Therefore, we must further raise the standing of women, bring into full play the role of women and bring about the complete emancipation of women. We must carry out education in ideology and political line, thoroughly criticize Lin Piao and Confucius, and repudiate the counter-revolutionary revisionist line of Lin Piao and the ways of Confucius and Mencius. We should use the new moral principles, new concepts and new practice of the proletariat to overcome the traditional concepts and habitual force of the exploiting classes in placing men above women, in esteeming men but scorning and looking down upon women. We must struggle to translate into reality the complete liberation of the working women and win complete victory in the proletarian revolution.

* * *

To Criticize Lin Piao, We Must Criticize Confucius

by

a garrison company of a certain unit of the
Chinese PLA

(Peking Kuang-ming Jih-pao, January 29, 1974)

The New Year's Day editorial of the two central newspapers and one journal tells us: "It is necessary to continue criticizing the ideas of worshipping Confucius and opposing the Legalist school." It also points out "the criticism of Confucius is a component part of the criticism of Lin Piao." At present, to clarify the relations between the criticism of Lin Piao and the criticism of Confucius is an important question in the in-depth development of the criticism of Lin Piao and Confucius.

The ringleaders of all opportunist lines within our Party all worshipped Confucius. Lin Piao was also no exception. In the criticism of Lin Piao and rectification of the style of work, we realized that Lin Piao, this political swindler who did not read books, did not read the daily press and did not read documents, was a big Party tyrant and warlord who had no learning whatsoever. With the doctrines of Confucius and Mencius as his reactionary ideological weapon, he vainly attempted to change the basic line and policies of the Party for the whole historical period of socialism, topple the dictatorship of the proletariat, raise up once again the landlord and bourgeois classes already knocked down by our Party, our army and our people under the leadership of Chairman Mao, restore capitalism and bring about a feudal-compradore-fascist type of dictatorship. Confucius was the ancestor of Lin Piao and Lin Piao was the Confucius of contemporary China. Because of this, in order to thoroughly criticize Lin Piao, we must also criticize Confucius.

The reactionary political line of Lin Piao and the reactionary political line of Confucius were essentially identical. Confucius toured various states and publicized everywhere his reactionary political program, "subdue one's self and return to propriety," in a vain attempt to turn back the wheel of history and to restore the "rites" of the slave-owning system of Western Chou under the situation that the feudal system had already been established. Following the political line of Confucius, Lin Piao on numerous occasions advocated "of all things, this is the most important--to subdue one's self and return to propriety," in a vain attempt to use all his strength to turn back the wheel of history and restore the capitalist system under the situation that the socialist system has already been established. The common factor between the political line of Lin Piao and the political line of Confucius is that they both opposed social progress, opposed social reform, favored retrogression, turned back the wheel of history and practiced restoration.

The reactionary ideological line of Lin Piao and the reactionary ideological line of Confucius are imbued with the same spirit. Confucius wildly publicized the idealist interpretation of history--"There are only the wise of the highest class and the stupid of the lowest class who cannot be

changed," and maliciously slandered the working people for being stupid and ignorant. Lin Piao went further and wildly advocated the "theory of innate genius"--"those born with the possession of knowledge," and self-styled himself as a "celestial horse," "the loftiest of men" and a superman. He plotted to usurp leadership in the Party and seize power, and attempted to build a feudal-compradore-fascist type of hereditary dynasty of the Lin family. Both Lin Piao and Confucius shared the same reactionary ideologies.

The reactionary organizational line of Lin Piao and the reactionary organizational line of Confucius were also alike. In the initial period of the feudal society when the slave-owning system was already crumbling and disintegrating, for the sake of restoring the reactionary slave-owning system, Confucius vainly attempted to gather the "wise of the highest class" and "those who labor with their mind" under the tattered banner of "subdue one's self and return to propriety" and organize a "homecoming delegation" for restoring the slave-owning system. For the sake of restoring capitalism, Lin Piao set up mountain strongholds, practiced sectarianism, formed faction for selfish ends and tried his utmost to put together an armada and flotillas of counter-revolutionaries. The organizational lines of Lin Piao and Confucius were both in the service of their reactionary political lines.

For the sake of criticizing the ultra-Right essence of the revisionist line of Lin Piao politically, ideologically and organizationally, and of digging up the ancestral tomb of his counter-revisionist line, we must thoroughly criticize Confucius. The criticism of Confucius is an important component of the criticism of Lin Piao, and the in-depth development of the criticism of Lin Piao is a revolution in the sphere of the superstructure. Because of this, criticizing Lin Piao and Confucius is a matter of top importance for the whole Party, the whole army and the whole people, and no unit or department can take exception.

The in-depth development of the criticism of Lin Piao and Confucius is an extension of the revolution in the sphere of the superstructure. It motivates social development and reform and further strengthens the continuation of the revolution under the dictatorship of the proletariat. It is an important matter bearing on consolidating and developing the gains of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat and guarding against capitalist revolution, a revolution leading to complete rupture with old culture, old traditions and old ideas. Because of this, we must pay attention to and actively take part in this important political struggle. If we divorce ourselves from the criticism of Lin Piao and Confucius, the revolution in the superstructure including various spheres of culture and the ideological struggle between the proletariat and all exploiting classes, our army will have no guideline for ideological and political work, and there will be no army building worth mentioning. Whether a person is active or passive in, supports or opposes this struggle to criticize Lin Piao and Confucius is a test for each and every Party member and fighter, and especially for the leading cadres at various levels, and also is a concrete manifestation of whether or not he grasps the major issues, the line and political and ideological work. As Chairman Mao's revolutionary fighters we are determined in this political struggle to study diligently the works of Marx and Lenin as

well as the writings of Chairman Mao, raise unremittingly our cognition of the significance of criticizing Lin Piao and Confucius, do away with fetishes and superstitions, emancipate our thinking, place the word "dare" to the fore, and carry the great struggle of criticizing Lin Piao and Confucius through to the end.

* * *

Jen-min Jih-pao Article on Relation between Criticism of Lin Piao and Confucius and Revolution in Art and Literature

(NCNA-English Peking, Feb. 12, 1974)

a recent "people's daily" article by chiang tien discusses how the bourgeois careerist and conspirator lin piao used art and literature for his political aim of a counter-revolutionary restoration.

an abridged version of the article follows:

the present struggle to criticize lin piao and confucius is a political struggle of great immediate significance and far-reaching historical importance. the struggle will advance the revolution in the superstructure, including the field of art and literature.

chairman mao teaches: "to overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. this is true for the revolutionary class as well as for the counter-revolutionary class."

china was going through a social transition from slavery to feudalism more than two thousand years ago when confucius put forward his counter-revolutionary restorationist doctrine of "restrain oneself and restore the rites" to defend the slave system and attempt to turn the wheel of history back. he alleged: "music is better than anything else for gradually changing the customs and habits of people; rites are better than anything else for stabilizing rule over the people" in an attempt to use the art and literature of the slave-owning aristocracy to block the social customs needed by the rising landlord class. in coordination with the restoration of the chou rites, this was aimed at maintaining effective rule over the slaves.

to "restore the rites" means to restore the old order. this is true in art and literature as well as in politics. in his day, confucius lauded the art and literature of the slave-owning aristocracy. the line he followed in art and literature was a restorationist line which idolized the ancients. when the art and literature of the slave-owning aristocracy declined with the downfall of the old slavery order, confucius was beside himself with worry and clamoured: "the chou dynasty has drawn on the experience of the previous two dynasties. how complete and elegant are its regulations exclamation i follow chou." he was a die-hard protector of the culture of the slave-owning aristocracy. he spared no effort to recommend and spread such art and literature in coordination with his efforts to "restore

the rites" and vainly attempted to avert the state of "the rites being lost and music ruined" that slavery was confronted with.

the renegade and traitor lin piao imitated confucius in idolizing ancients. at a time when the stage was peopled by emperors and kings, generals and ministers, scholars and beauties, and monsters of all kinds, lin piao openly clamoured that "the question of orientation was settled" in art and literary work, and preached that art and literary creations should emulate those of feudalism, capitalism and revisionism, saying "strive to reach world levels" so as to meet the needs of imperialism, revisionism and all reaction in the international arena. what the emperors and kings, generals and ministers, scholars and beauties, and monsters of all kinds propagated on stage were the doctrines of confucius and mencius, such as "loyalty, filial piety, chastity and righteousness." at the same time, lin piao, the double-dealer, prated about the nonsense that while these were feudal things, "their essence can be useful." chen po-ta, a kuomintang anti-communist element, meanwhile alleged that these "can become the new virtues of today." they wanted these "moral traditions" carried forward as an ideological weapon against the party and the people. lin piao and company used literature, music, the fine arts, the cinema and other art forms to distort and fabricate history and sing the praises of the careerist lin piao so as to prepare counter-revolutionary public opinion for his plot to usurp party leadership and state power. they did all this to make art and literature serve their sinister plot for subverting the dictatorship of the proletariat.

the theory of human nature of the landlord and bourgeois classes preached by lin piao and his like stemmed from the doctrines of confucius and mencius and were the theoretical basis for that revisionist line on art and literature. "by nature, men are nearly alike; in practice, they get far apart", "he should be in sympathy with all men", "benevolence is to love all men", "don't do to others what you don't want others to do to you", etc., are the earliest preachings of the theory of human nature. lin piao peddled the theory of "inspiration" and maintained that art and literary creation "require special artistic talents". such fallacies stem from the reactionary idealist apriori concepts of confucius and mencius that "people who always know and become aware first" are "born with knowledge".

the theory of "no conflicts" influencing art and literary creation is a reflection in these fields of the theory of the "dying out of class struggle" advocated by lin piao and other political swindlers. that also has its source in the doctrines of confucius and mencius.

their doctrine of the mean says that "in practising the rules of propriety, making peace is to be prized"; and lin piao screamed out that the doctrine of the mean is "rational" and that "when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends". confucius and mencius preached the fallacy that "to go beyond the limit is as bad as to fall short"; and lin piao urged: "guard against antagonism exceeding proper limits; otherwise unity will be destroyed". confucius declared that works of literature and art should be "gentle and moderate" so that they would not cause sorrow in people's hearts or violence in people's action. and lin piao advertised "coffee-house literature and art" and "literature that refines human nature" to oppose art and literary works reflecting class struggle and the struggle between the two lines.

the current situation in art and literature is excellent. however, class struggle and the struggle between the two lines in these fields are still very acute.

the proletarian revolution in art and literature is a revolution against feudal and capitalist art and literature and against the revisionist line on art and literature; it is a revolution under the guidance of chairman mao's proletarian line to make our art and literature follow the principle "let a hundred flowers blossom; weed through the old to bring forth the new" and "make the past serve the present and foreign things serve china", so as to serve the workers, peasants and soldiers and socialism and the consolidation of the dictatorship of the proletariat. however, in making revolution, there is counter-revolution, in making transformation, there is counter-transformation. this is an objective law independent of man's will.

reviewing the fighting course of the proletarian revolution in art and literature and the creation of model revolutionary theatrical works, we found that the liu shao-chi renegade clique and the lin piao anti-party clique wantonly sabotaged the model revolutionary theatrical works. the two bourgeois headquarters headed by liu shao-chi and lin piao have collapsed; however, the landlord and bourgeois classes will certainly not take their defeat lying down and dream every day and every minute of staging a come-back. they have been attacking our revolution in art and literature by spreading the fallacy that "the past is better than the present". in some places, a handful of class enemies even openly used the old art and literature of the landlords and bourgeoisie to seize ideological and cultural positions from us. not long ago, the revisionist view was raised that the "classic mus..c" of bourgeoisie of europe "has no concrete social content", it is "rather healthy and bright". they tried to give the green light for

an inundation of bourgeois art and literature. in a word, they are "eulogizing the past at the expense of the present" so as to negate the great proletarian cultural revolution and the revolution in art and literature.

history has many examples showing that to "eulogize the past at the expense of the present" is always a counter-revolutionary trick used by declining exploiting classes in plotting restoration. confucius hated to the marrow of his bones the new emerging feudalism; and railed against the new emerging art and literature to which it gave rise, and wanted to ban them all. but, "retrogression eventually produces the reverse of what its promoters intend. there is no exception to this rule either in modern or in ancient times, in china or elsewhere."

the efforts by confucius to "eulogize the past at the expense of the present" could not avert the downfall of the slave system or its art and literature. we are linking the criticism of lin piao and confucius with the current class struggle and the struggle between the two lines in art and literature. this enables us to understand more deeply that the diehards of the landlord and bourgeois classes are bound to oppose the proletarian revolution in art and literature and that the attempt of these diehards is bound to fail. the proletarian revolution in art and literature is sure to win. we are determined to carry this revolution through to the end.

Taching Oil Workers Censure Lin Piao and Confucius

(NCNA-English Peking, Feb. 13, 1974)

workers and cadres of two advanced drilling teams of the taching oilfield have held meetings recently condemning lin piao and confucius for trying to turn the wheel of history back and stage a restoration.

chang yun-chung, political instructor of the no. 1202 drilling team, known as "a dagger that never dulls", said: "confucius was the venerable master of those aiming at a restoration in china's history and lin piao was his faithful disciple. both were representatives of decadent reactionary classes. we workers will take the lead in criticizing lin piao and confucius. the labouring people in china have waged long struggles against the doctrines of confucius and mencius. two thousand years ago, chu, leader of a slave uprising, described confucius as a

'brigand'. today, the workers armed with mao tsetung thought will thoroughly criticize the reactionary ideas of confucius and his faithful follower lin piao."

li chun-po, assistant drilling machine operator of the no. 1205 drilling team, said: "confucius and mencius declared that they were 'born with knowledge', alleging 'if all under heaven are to have peace and order, who is there but me at the present day to bring it about?' lin piao described himself as a 'heavenly horse', standing above the people as 'the noblest of men' and yelled 'the heavenly horse flies through the skies, free and alone.' what stupid nonsense exclamation

"marxism holds that people's knowledge and talent comes from practice and they are not 'born with knowledge'. 'the lowly are most intelligent; the elite are most ignorant.' this is the incontrovertible truth. take the taching oilfield as an example. in opening the field, all we workers had was the blue sky over our heads and the vast barren land under our feet. then on what did we rely to open the oilfield? we relied on our experience guided by "on practice" and "on contradiction" by chairman mao, and on our revolutionary determination to seize the time in the fight against imperialism, revisionism and reaction and our hard struggle under the party's leadership. in drilling every well, we gathered 20 kinds of information and 72 kinds of data and made chemical analyses and comparisons and thus achieved the initiative through practice in opening the oilfield in a scientific manner. by so doing, the drilling team set an annual record of 100,000 metres, and then 127,000 metres, with a drilling machine made in the 1940's. all these powerfully refute the notions that some people are 'born with knowledge' and 'genius' and mocks the reactionary fallacy that 'only the highest are wise and the lowest are stupid'.

"by styling themselves as 'the noblest of men' and the 'super-men', confucius and lin piao tried to deceive the people and restore the old order which would enable them to abuse their power tyrannically and ride roughsnod over the people. but history is merciless. like his master confucius, lin piao was tossed on the garbage heap."

worker wei chi of the no. 1202 team said: "confucius talked quite a lot about 'benevolence' and 'loyalty and forbearance'. in reality, he was loyal to the slave-owners, while taking the labouring people as 'inferior men'. all reactionary ruling classes in history followed in the footsteps of confucius and engaged in murderous, blood-sucking activities under the signboard of 'benevolent rule'. there are no 'benevolence' and 'love' that transcend classes exclamation in the old society, oppressed by the capitalists, we oil workers were treated as if we were prisoners.

we were kept under close surveillance. we were constantly subjected to beating and abuse and lived hungry and cold. such is the 'benevolent rule' of the capitalists.

"today, we are masters of the country. inheriting the mantle of confucius and raising the tattered flag of 'loyalty and forbearance' and 'benevolence', lin piao wantonly attacked the dictatorship of the proletariat and clamoured about giving 'political liberation' to the landlords, rich peasants, counter-revolutionaries, bad elements and rightists. his criminal aim was to install the overthrown landlords and bourgeoisie in power again, turn the dictatorship of the proletariat into that of the bourgeoisie and hurl us into hell again."

li ju-chin and hu ching-na, veteran workers and deputy political instructors of the no. 1205 drilling team, said: "the 'doctrine of the mean' was the mental fetters used by all reactionaries to lull and enslave the people. lin piao took that doctrine as a priceless treasure, alleging that 'when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends'. this shows his reactionary opposition to the marxist philosophy of struggle and his attempt to use the 'doctrine of the mean' to sap the revolutionary fighting will of the proletariat and the working people.

"without struggle there will be no victory. for the past decade or more, we workers of the taching oilfield have kept struggling against the elements, class enemies and wrong ideologies. thus we defeated the blockade and sabotage by imperialism and revisionism, stood our ground in the face of liu shao-chi's adverse current of 'stopping construction' and, overcoming one difficulty after another, contributed our share to the socialist construction of our country. in the future, under the guidance of chairman mao's revolutionary line, we are determined to continue to display the revolutionary spirit of daring to struggle and being good at struggle and win still greater victories."

Tientsin Textile Workers Criticize Lin Piao and Confucius and Step Up Production

(NCNA-English Tientsin, Feb. 14, 1974)

workers of the tientsin no. 4 weaving mill are grasping revolution and promoting production in the current struggle to criticize lin piao and confucius.

the mill's workers make use of their spare time before or after work to write big-character posters and hold meetings to expose and criticize lin piao's crimes in preaching the doctrines of confucius and mencius and attempting to restore capitalism. the more they criticize the more they are aware of the ultra-right essence of lin piao's revisionist line and the greater is their revolutionary zeal.

drawing on their own experience, veteran workers liu hsin-chi and hsing kuo-liang sharply criticized the preaching of "born with knowledge" by confucius and the theory of "innate genius" by lin piao. they were both child-labourers who never attended school in the old society. they broke with superstition and built a shuttleless loom recently in cooperation with other workers and technicians. thirtythree per cent more efficient than the ordinary shuttle loom, the new loom saves manpower, reduces labour intensity and raises quality. they are now working hard to imrpove the loom so as to put it into production.

in line with chairman mao's teaching "the masses are the real heroes", young worker chao hsueh-hui and veteran worker chao chih-sen studied together and criticized confucius and lin piao who slandered the labouring people as "the lowest who are stupid" and "inferior men", and through such criticism redoubled their revolutionary drive. they helped each other to overfulfil their january production quotas and went on to top their quotas by 6.4 per cent at the beginning of february.

all workshops made concerted efforts and overfulfilled the mill's january production plan and are doing very well now.

IDEALIST TRANSCENDENTALISM

Chinese Professor Discusses Struggle between Materialism and Idealism During Han Dynasty

(NCNA-English Peking, Feb. 14, 1974)

"past idealist philosophers advocated a priori concepts to help consolidate reactionary rule in their times," writes professor yang jung-kuo in an article entitled "struggle between materialism and apriorism during the western and eastern han dynasties", which appeared in the "people's daily" recently.*

professor yang of the philosophy department of chungshan university in kwangchow, using historical materialism, reviewed the two-line struggle between the materialism represented in philosophy by wang chung and the idealism represented by tung chung-shu during the two han dynasties (western han, 206 b.c.-23 a.d.; eastern han 25 a.d.-220 a.d.) against the background of the feudal relations of production, remnants of slavery and the class struggle of those times.

professor yang writes: with a view to consolidating the centralized feudal rule of the emperor wu ti, tung chung-shu (179 b.c.-104 b.c.) in a memorial to the emperor advocated the mystic yin-yang theory of the five elements, describing everything on earth, including the rule of the feudal monarchy, as having been ordained by heaven. in this way he linked religious authority with the authority of the monarch, thus providing a theoretical basis for the concept that "the authority of the emperor is a mandate of heaven". he put forward the theory of "three bonds" with the aim of preserving the feudal order. according to him, the "three bonds", (namely, the ruler over the subject, the father over the son and the husband over the wife) were arranged by "heaven" and were unalterable. this later became a sacred and inviolable moral code in the chinese feudal society for some two thousand years. chairman mao points out: "these four authorities -- political, clan, religious and masculine -- are the embodiment of the whole feudal-patriachal ideology and system, and are the four thick ropes binding the chinese people, particularly the peasants."

tung chung-shu preached a priori idealism as his viewpoint of the theory of knowledge in order to create a basis for his reactionary political theory.

he elaborated the a priori doctrines of confucius and mencius and divided human nature into three categories,

* Jen-min Jih-pao, Aug. 13, 1973. For translation of full text, see SCMP 73-34 (5443) - SCMP Ed.

namely "the nature of the sage", "the nature of the labourer" and "the nature of the middle stratum". only the middle stratum could improve gradually through education and study. "the nature of the sage", which consisted of "loyalty, fidelity and universal love, honesty and observance of propriety", was innate goodness. and "the nature of the labourer" was that of the enslaved working people, who were born stupid and therefore must be governed by the "sage". this idea of tung chung-shu's is in fact a replica of the confucian nonsense that "the highest are the wise and the lowest are the stupid".

the writer analyses the book "comprehensive discussions in the white tiger hall", which is representative of the doctrine of the confucian school in the eastern han dynasty. the book describes a sage as one who "knows all about the way of heaven". only a sage has a priori knowledge and can foresee the course of future events and communicate with heaven. this means that the emperor, the highest feudal ruler, must be a sage, for "none but a sage can have a mandate" as the son of heaven. the idealists allege that there is no need for a person's sense organs to come into contact with the external world; a person has only to cultivate himself behind closed doors and experience in his heart a priori knowledge and a priori ethical standards bestowed by god. yang jung-kuo points out that this asserts that man's knowledge is based on subjective concepts and proceeds from the subjective to the objective. this is a thoroughly idealist a priori concept.

the book looks on the enslaved people as possessing no a priori knowledge and no "virtue" who should be made to toil for the governing classes. according to the book, if the labouring people rise up in rebellion, they should be made to "return to right principles". the book says: the "rites" are stipulated specially for the feudal ruling classes who have a priori knowledge while the code of punishment is fixed specially to deal with the "ignorant" exploited classes. this is a naked and absurd reactionary theory in defence of feudal rule.

the materialist philosophers represented by wang chung made an over-all, forceful criticism of the idealist a priori concepts voiced by tung chung-shu and those in the book "comprehensive discussions in the white tiger hall".

wang chung (27 a.d.-97 a.d.), coming from a plebeian family, had contacts with the people of the lower social strata. he wrote "critical essays", a famous work in criticism of idealist philosophy. in it wang chung points out that tung chung-shu's theory that human nature is absolutely good is erroneous and "does not conform to reality". he also says that mencius' theory that "man is born good" "is not true". wang chung asserts that a man's character,

good or bad, is shaped gradually after one's birth. the process is like dyeing silk. when silk is dyed with indigo, it turns blue, and when it is dyed with a red dye, it turns red. an inexperienced child turns good or bad as silk does with dyes of different colours. in other words, a man's character, whether good or bad, is determined by the environment in which he lives after his birth. no one is born possessing knowledge and talent. these are acquired through practice after one's birth. wang chung uses the example of handicraft arts to refute a priori concepts. he points out that the art of embroidery was handed down in the capital of the state of chi for generations and every ordinary woman there possessed this skill. the area of hsiang was known for its traditional skill in weaving silk tapestry and there even women regarded as not clever were skilled at weaving tapestry. why? because they saw how these handicraft arts were done and worked in the trade themselves every day and thus became skilled. this shows that knowledge and talent are not "heaven-given".

wang chung describes as pure deception the sayings that a sage "knows what happened one thousand years before and what will happen in the tens of thousands of years to come" and "understands without studying and knows without asking". in fact, if you are without sight, hearing and the other senses, you can know nothing about the external world. how can there be any a priori knowledge?

in his article "knowledge of truth", wang chung cites 16 examples to show that a sage is not a god knowing things in advance.

for instance, confucius and his disciple yen yuan were besieged by people in the area of kuang, confucius escaped first and yen yuan joined him later. confucius said: "i thought you had already been killed by the kuang people." if confucius was able to foresee the development of events, he should have known that yen yuan had not been killed. the fact that confucius thought that he had been showed that confucius was not able to know things in advance.

yang jung-kuo says that the examples given by wang chung show that there is no a priori knowledge. even a "sage" like confucius did not "know things in advance". wang chung points out that be a person's talent great or small, if he wants to know things, the only way is to study. "one knows after studying" and if "one does not ask", one will not know. since the beginning of time there has been no such thing as being capable of "knowing what happened one thousand years before and what will happen in the tens of thousands of years to come".

since a "sage" like confucius had to study in order to acquire knowledge, it can be seen that no one is born a "sage", yang jung-kuo says. man is able to know things in the external world only after study and practice.

professor yang jung-kuo says that from the above-mentioned facts, it can be seen there was a fierce struggle between materialism and idealism in the field of philosophy in those days. this was a reflection of the class struggle of that period. he denounces liu shao-chi, lin piao and company for upholding idealist a priori concepts and making a lot of fuss about "genius", "super-genius" and the process "from the subjective to the objective". their criminal purpose was to turn the wheel of history back, subvert the dictatorship of the proletariat and restore capitalism, the writer says.

FEATURE FILMS

A Poem Imbued With the Revolutionary Spirit of Going Against the Tide

- a comment on the color feature film "Fiery Years"

by

Fang Yün (方耘)

(Peking Jen-min Jih-pao, January 26, 1974)

The color feature film "Fiery Years" is a fine work portraying the life of struggle of the working class. It devotes an overflowing revolutionary passion to the molding of the heroic image of Chao Szu-hai, a steel worker, and effusively sings the praises of Chairman Mao's great proletarian revolutionary line and the great policy of "independence and self-reliance." Strong in the spirit of the era it is of profound realistic significance.

"Going against the tide is a Marxist-Leninist principle." How to exhibit the going-against-the-tide spirit of proletarian heroic figures in the clash of acute and complicated contradictions and in the struggle between the two classes and the two lines in literary and artistic creations,[this]is a subject of great significance in creation. Educated and inspired by the spirit of the 10th Party National Congress, the "Fiery Years" through molding the heroic image of Chao Szu-hai, makes a sharper description of his revolutionary spirit in daring to go against the tide. This is a bright feature and an achievement of this film.

The film portrays a scene of the two-line struggle on the iron and steel front in 1962. The broad background of class struggle at home and abroad in the early sixties provides a typical environment for Chao Szu-hai's admirable spirit of going against the tide. The film begins by portraying Chao Szu-hai intently listening to a broadcast of the Jen-min Jih-pao New Year editorial and succinctly delineating the then prevailing general situation of class struggle. With social imperialism rebelling against Marxism, tearing up agreements and withdrawing experts in a vain attempt to topple us, with the imperialists and reactionaries chanting an uproarious anti-China chorus, with Chiang Kai-shek clamoring for the harassment and invasion of the Mainland and with hidden class enemies poised for action, the then prevailing international and domestic situations became very acute and complicated. But they were just like "ants on the locust tree assuming a great-nation swagger and mayflies lightly plotting to topple the giant tree." Under the leadership of Chairman Mao and the Party Central Committee, our people stemmed this anti-China and anti-communist adverse current. In the "Fiery Years," the clash of contradictions develops and intensifies under such a situation. To trounce the imperialists, revisionists and reactionaries, strengthen national defense and consolidate the proletarian dictatorship, Chao Szu-hai, when faced with the blackmail of social imperialism, comes out with a ringing answer: "We must blaze a new trail to do justice to the Chinese working class." This urge to blaze trails and struggle

finds strong expression in the Chinese working class' strong will of resistance against imperialism and revisionism and its undaunted spirit of going against the tide.

Starting from the needs of its main theme, the film unfolds its plot closely around the question of whether it is necessary to use home-made alloys to trial-make high-grade alloy steel for building warships. The struggle involving contradictions between Chao Szu-hai and plant manager Pai is a main line running through it. Chao Szu-hai considers as urgent what the Party considers as urgent, and in accordance with Chairman Mao's teachings, insists on using home-made alloy for trial-refining. But plant manager Pai, who is a captive of slavish comprador philosophy and cowardice comes out in vigorous opposition. At once the film plunges the heroic figure into the swirl of struggle involving contradictions.

In the process of unfolding this struggle involving contradictions, the film systematically breaks it into four parts: a Party committee meeting debate on the use of home-made alloys or imported alloys; Chao Szu-hai's resistance to the pressure of plant manager Pai who orders his dismissal after the occurrence of an incident; a conflict between backing out of the assignment or not; last of all, plant manager Pai's order for suspension of operation, thus pushing the clash of contradictions to the climax. Through the above four parts, the film gives prominent expression to Chao Szu-hai's spirit of going against the tide in the process of the gradual intensification of the clash of contradictions.

In handling such a theme as industrial construction, this film does not confine the discussion to the technical problems at issue in steel-making and production. Instead it raises the matter to the plane of struggle between the two lines and the two ways of thinking. In the first round of struggle, it raises the question of the line: To direct basic strength toward reliance on our own efforts or toward reliance on imports? To put proletarian politics in command of production or to take the view that "steel is politics"? In the debate at the Party committee meeting, Chao Szu-hai clearly points out: What kind of alloy to be used is not a question of technique or method, but a question of principle, a question of whether we want to maintain independence, keep the initiative in our own hands and rely on our own efforts. It can thus be seen that Chao Szu-hai's spirit of going against the tide comes from his awareness of the two-line struggle. Therefore, in the circumstances of the complicated struggle and in the teeth of raging winds and pounding waves, he can firmly carry out Chairman Mao's revolutionary line and wage an uncompromising struggle against the erroneous line and against various wrong trends of thought. The film goes deeper in touching upon the major question of right and wrong--whom should be relied upon and what road should be taken after all in industrial construction. This is a result of applying the Party's basic line as a guide in analyzing the then prevailing struggle involving contradictions and improving on the theme, from today's plane of thinking. Meanwhile, it does not replace the form of struggle in the given historical period in 1962 with the form of struggle of today. This not only tallies with the then prevailing historical outlook but also possesses the clearcut features of the time and is of realistic educational significance.

The movie "Fiery Years" pays greater attention to molding the image of the leading heroic figure in the tit-for-tat struggle. When plant manager Pai slips further and further down the wrong road, this also brings greater and greater resistance and difficulties to Chao Szu-hai. For instance, after the class enemy carries out sabotage to bring about an accident, plant manager Pai immediately suspends furnace superintendent Chao Szu-hai from office and requires him to make a self-examination without forethought. At the time, deputy furnace superintendent Ch'en Yu-ken also wavers. In the face of these serious difficulties, Chao Szu-hai does not recoil passively. Instead he swims against the current and stands firm. Never so excited before, he tells the plant manager, "I hold myself responsible for what has happened. You may dismiss me from office, but steel must be refined without interruption. We have settled for the road of relying on our own efforts!" The wrong decision to dismiss him arouses all the more his spirit of seizing the initiative for an attack. He first sees to it that the worksite is well protected. Then he goes deep among the masses to make investigations and studies. At last, he discovers the clues leading to the enemy. He immediately submits a report to the Party committee secretary. Meanwhile, filled with profound class feelings, he conducts painstaking and meticulous ideological work for his comrade-in-arms Ch'en Yu-ken, thus unifying understanding, strengthening the solidarity of the working class.

In the scene, "Seeing Through the Plot," Chao Szu-hai also fights a face-to-face battle with hidden class enemy Ying Chia-p'ei. When Ying Chia-p'ei "lies low" with an ulterior object in mind, he addresses the latter pointedly, "I'm like stormy weather!" This remark sharply underlines the proletarian heroic figure's revolutionary spirit of daring to go against the tide.

"In the hazy veil of early evening I survey towering pines unperturbed by the threatening scudding clouds." The high degree of awareness of class struggle and the two-line struggle displayed by Chao Szu-hai in the acute and complicated struggle is precisely the most important profile of this heroic figure's character. "It's either the east wind prevailing over the west wind or the west wind prevailing over the east wind. There's no room for compromise on the question of the line."

In the scene about whether or not the assignment should be given up; the ideological clash between Chao and Pai becomes most acute. Plant manager Pai accuses Chao Szu-hai, "It has never occurred to me that you would become so self-conceited." Chao Szu-hai replies, "Nor has it ever occurred to me that you would become so....." "You've behaved in no way like our workers' plant manager." On questions bearing on the line and the general situation, Chao Szu-hai proceeds from the Party spirit of a Communist Party member, and in accordance with the Party's ideological and organizational principles, he wages a persistent struggle against plant manager Pai's wrong utterances and deeds. Meanwhile, he also displays wholehearted eagerness and profound proletarian feelings for a basically good but erring leading comrade.

The "Fiery Years" strives to apply the method of creation based on the combination of revolutionary realism with revolutionary romanticism in handling contradictions and molding characters. It presents the struggle as one so acute and so violent and one overflowing with a revolutionary passion. It

effusively sings the praises of the heroic spirit and lofty ideals of our proletariat in socialist revolution and construction. This is a new harvest through applying the experience of the revolutionary model plays to the creation of a feature film. From this film, we can see that its scenarist, director and actors are burning with a relatively strong revolutionary feeling in its creation. This makes the film stand out in all its salient features overflowing with warmth and exerts a very great influence on the audience. Chao Szu-hai has this to say: "Our enthusiasm in our approach to the Party's cause should be as hot as molten steel and cannot be cool!" As a literary and artistic worker, when molding the images of proletarian heroes, he must also show the same degree of enthusiasm before he can mold well the typical heroes among the workers, peasants and soldiers.

How to take the Party's basic line as the key link and reflect class struggle and the two-line struggle in a correct and penetrating manner is a very important task in literary and artistic creation at the moment. Although the "Fiery Years" has exerted great efforts toward that end, it still has some obvious problems. The two-line struggle is a reflection of class struggle within the Party. In actual life, the contradictions among the people and those between the enemy and ourselves often are intricately interwoven. Therefore, to portray well the relations between class struggle and the two-line struggle and the relations between the two types of contradictions of different nature, i.e., their inter-connection and their inter-conditioning, is of great significance in reflecting the salient features and laws of revolutionary struggle for the historical period of socialism.

The "Fiery Years" fails to trace the thread of class struggle well. For instance, class enemy Ying Chia-p'ei has a less than clear background. What kind of person was he before? Why should he jump out at this time to carry out sabotage? What is the thing he has thrown into the furnace to sabotage operation? All these are not very clearly presented. In the concrete structure of the plots, an organic link between class struggle and the two-line struggle is still lacking. Generally speaking, the film is bold in its depiction of the two-line struggle. But in some places, such as the intensification of contradictions at the climax, things are inadequately described. The handling of the plant manager's transformation also appears to be careless and abrupt. In addition, the film is also relatively crudely presented in some of its artistic aspects. For instance, the scene of Chao Szu-hai leaving alone for the balcony after his failure in his experiment is not handled properly and with great care. If others were allowed to look at the person of Chao Szu-hai with expectant and anxious eyes and then walk together with him to the balcony, the heroic image of Chao Szu-hai would have been better molded. In regard to disguise, the headgear of the chief engineer in the picture also looks too unreal. All these points should be given serious attention and improved upon in our creation.

After viewing the "Fiery Years," I feel greatly inspired and extremely aroused. The occupation of the screen by the heroic images of the workers, peasants and soldiers is a fruitful result of the great proletarian cultural revolution. It is hoped that on the basis of acquired achievements, the comrades on the film front will make redoubled efforts and keep on fighting so as to shoot more and better feature films to serve the workers, peasants and soldiers, socialism and proletarian politics!

* * *

MUSIC

Jen-min Jih-pao Article Criticizes Revisionist Viewpoint on Music

(NCNA-English Peking, Feb. 14, 1974)

a recent article in the "people's daily" by chu lan pointed out that due attention should be paid to the discussion of music with a title and that without. it said that this was a sharp struggle in the sphere of art and literature between the proletariat and the bourgeoisie and between marxism and revisionism.

excerpts from the article "grasp essence and penetratingly criticize" follow:

mass criticism of lin piao and confucius is now going deeper. the discussion of music with a title and that without and the criticism of the revisionist viewpoint that classical works of music of the bourgeoisie "have no deep social content" are also deepening. this is a sharp struggle between the proletariat and the bourgeoisie and between marxism and revisionism in the sphere of art and literature.

marxism teaches us to see the essence of a problem. the essence is not whether music has a title. what is essential is: the political content of which class do the musical works reflect and the political line of which class do they serve? bourgeois music with or without a title is an instrument serving the bourgeoisie in seizing and consolidating bourgeois political power. many facts in the history of music show that bourgeois composers write music without a title only as a way to cover up the class content of their works. they give titles to some of their works and none to others, for various political aims and to meet the needs of the struggle. as for musical works with titles, they sometimes also have no relation to the title.

aren't impressionist and modernistic works of music often given such titles as "pines", "fountains" and "moonlight"? but once they are subjected to scrutiny from the class point of view, it is not difficult for us to perceive behind the weird and bizarre melodies the nasty, rotten life and decadent sentiments of the bourgeoisie that these works reflect. modern revisionist musical works, in particular, are often unscrupulous distortions of the people's revolutionary struggle and slanders of the heroic working people, as well as vicious attacks on the dictatorship of the proletariat and the socialist system under the cover of "revolutionary" titles. this shows that whether a piece of music has a title or not in no way changes its political content and class essence or its objective social function. therefore,

the fundamental question is what stand, viewpoint and methods we should have in dealing with bourgeois works of music (including programme music and 'pure' music). that is to say, do we take the proletarian stand, adhere to the marxist view of classes and method of class analysis, take into consideration the historical development of class struggle in the given period and make critical analyses of the class content of bourgeois musical works; or do we take the bourgeois stand and substitute empty talks about "changes and contrasts in emotion", "healthy and bright" and other such abstract concepts for concrete class analysis, which means, in effect, preaching the brougeois "theory of human nature" and glossing over the class essence of musical works so as to pull the wool over the eyes of the masses and deceive them?

one must not prate without class analysis about musical works having no "deep social content". in class society, every work of art and literature has social content of a concrete class character and none has abstract or supra-class social content or content in abstract "depth". the real purpose of spreading the concept that bourgeois music "has no deep social content" is to cover up the class content it mirrors. this only serves to slacken the vigilance of the revolutionary people against the debasing bourgeois ideology and open the door for the penetration of bourgeois culture and provide a camouflage for the bourgeoisie to seize the positions of art and literature from the proletariat.

to preach the theory of human nature of the landlords and bourgeoisie and negate the class nature of musical works is a reflection in the field of music of the theory of "the dying out of class struggle". we must thoroughly expose and relentlessly criticize it.

the theory of human nature of the landlords and bourgeoisie is the essence of the revisionist viewpoint on music. this theory, which negates the class nature of musical works, can be traced to the european bourgeoisie as well as to the doctrines of confucius, who represented the ideology of the declining slave-owning class in china.

in the struggle to criticize lin piao and confucius, we must carry out continuous mass revolutionary criticism of all revisionist viewpoints and ideological tendencies harmful to the development of socialist art and literature in connection with the class struggle in the ideological sphere, particularly in art and literature, including music. we must make further efforts to consolidate and develop the positions of socialist art and literature in the storms of struggle.

MEMORIAL SERVICE FOR CHU KO-CHEN

Peking Memorial Meeting for Late Comrade Chu Ko-chen

(NCNA-English Peking, Feb. 13, 1974)

comrade chu ko-chen, member of the standing committee of the national people's congress and vice-president of the academy of sciences of china, failing to respond to all medical treatment, died of illness in peking on february 7, 1974, at the age of 84.

a memorial meeting was held this afternoon at the auditorium of the papaoshan cemetery for revolutionaries. a portrait of the late comrade chu ko-chen was hung in the auditorium and below it was the urn containing his ashes.

there were wreaths from tung pi-wu, chu teh, chou en-lai, li hsien-nien, kuo mo-jo, chou chien-jen and ngapo ngawang jigme. there were also wreaths from the standing committee of the national people's congress, the state council, the national committee of the chinese people's political consultative conference, the scientific and educational group under the state council, the science and technology commission for national defence, the chinese academy of sciences and the central meteorological bureau.

chou chien-jen, member of the central committee of the communist party of china and vice-chairman of the standing committee of the national people's congress, tao lu-chia, member of the c.p.c. central committee, liu hsi-yao, alternate member of the c.p.c. central committee and head of the scientific and educational group under the state council, and li chin-teh, leading member of the c.p.c. central committee's united front work department, attended the memorial meeting. they expressed warm sympathy with comrade chu ko-chen's widow and his children.

chou chien-jen presided over the memorial meeting and liu hsi-yao delivered a memorial speech.

in his speech, liu hsi-yao said: comrade chu ko-chen joined the communist party of china in 1962. he was vice-president of the chinese academy of sciences, standing committee member of the first, second and third national people's congresses, vice-president of the all-china scientific and technical association, director of the department of biology, geology and geography and director of the committee on complex expeditions of the chinese academy of sciences, honorary president of the chinese meteorological society and president of the chinese geographical society.

liu hsi-yao said, after liberation and especially after his admission into the party, comrade chu ko-chen

loved still more his work the party assigned him and devoted himself to the party's cause of developing sciences. he paid attention to combining theory with practice and the work of popularizing sciences and played a useful part in developing china's agriculture. he had the honour of being cordially received by the great leader chairman mao.

also present at the memorial meeting were:

members of the standing committee of the national people's congress wang kan-chang, pei shih-chang, chuang hsi-chuan, yen chi-tzu, wu yu-hsun, wu hsin-yu, mao yi-sheng, lin lan-ying, lin chiao-chih, lo shu-chang, chao chung-yao, hu tzu-ang, hu chueh-wen, tung ti-chou and hsieh fu-min, standing committee member of the national committee of the chinese people's political consultative conference chou pei-yuan, leading members of the chinese academy of sciences chou jung-hsin, wang chien-chung and liu chung-yang, leading member of the central meteorological bureau chang nai-chao; and

the late comrade chu ko-chen's friends ting hsi-lin, chien san-chiang, kao shih-chi, tsou ping-wen, chien chang-chao, yang chung-chien, yin tsan-hsun, tseng cheng-kuei, huang ping-wei, hou teh-feng and ku kung-hsu, as well as representatives of the staff of the chinese academy of sciences and the research institutes under the academy.

after the memorial meeting, the urn containing comrade chu ko-chen's ashes was placed at the papaoshan cemetery for revolutionaries.

on the afternoon of february 9, kuo mo-jo, chou chien-jen and ngapo ngawang jigme, as well as leading members of the scientific and educational group under the state council, the chinese academy of sciences and the central meteorological bureau and friends of the late comrade chu ko-chen went to the hospital to pay last respects to his remains.

ECONOMY

China's Flourishing Market and Stable Prices

(NCNA-English Peking, Feb. 13, 1974)

china's domestic market in town and country is brisk, prices remain stable and people's living standards are rising thanks to the impetus of the great proletarian cultural revolution and the rapid development of industry and agriculture.

china had an all-round good harvest of grain and major industrial crops in 1973. industrial output increased by big margins. light industry, which is closely linked with the people's life, continued to develop fairly rapidly in an all-round way. commercial departments reported purchases to be 12 per cent over 1972. this figure is a considerable increase in recent years. total retail sales rose by more than seven per cent and more goods are in reserve.

the total purchase value of farm produce and side-line products was 14 per cent higher than in 1972. fairly big increases were registered in the purchase of grain, cotton, oil-bearing and fibre crops, silk, tea, sugar, vegetables, tobacco, fruit, medicinal herbs and miscellaneous products. a marked increase was also registered in the purchase of light industrial goods.

the people's communes throughout the country last year carried forward the movement to learn from tachai, national pace-setter in agriculture. while other departments gave all-out support to agriculture, the commercial departments supplied much more means of production to the countryside. over 10 per cent more chemical fertilizer and diesel oil was sold in 1973 than 1972. increases were also registered in the supply of farm machinery, bamboo, palm coir and iron wire, meeting the needs for farm capital construction and for sinking wells to combat drought in northern china.

in line with the development of production and the rise of people's purchasing power in town and the countryside, increases ranging from 10 to more than 20 per cent were registered in the retail sales of silk and synthetic fabrics, leather and plastic shoes, wash basins, detergent, wrist watches, sewing machines and radio and television sets. sales of pork, marine products, fresh eggs, vegetables, sugar, cigarettes, wine, tea and apples also increased.

1973 saw a more brisk market in areas inhabited by minority peoples with goods offered in greater variety and steady supply. sinkiang, inner mongolia, tibet, kwangsi, yunnan, kirin, heilungkiang, szechwan and kansu

put on the market more goods meeting the special needs of local minority peoples. the retail sales volume shot up. northeast china's kirin province last year offered 80 more varieties of goods specially for minorities than in 1972. traditional mongolian "nadam" fairs were held in inner mongolia, liaoning, kirin and heilungkiang.

prices continued to be stable last year. to increase the peasants' income, the state again raised the purchase prices of some farm and side-line products without changing their sales prices.

the state in a planned way has on several occasions raised the purchase prices of grain, cotton, oil and other farm and side-line products, while reducing the sales prices of farm machinery, chemical fertilizer, insecticides and other principal means of agricultural production in order to narrow the "price-scissors" between industrial and agricultural products left from the past. purchase prices of farm and side-line produce in 1973 were up more than 60 per cent and the sales prices of means of agricultural production were down almost 50 per cent compared with 1952. the sales prices of such daily necessities as grain, cotton cloth, cooking oil, table salt and coal have in the main remained stable. those of some consumer goods have been cut gradually, in some cases drastically. take grain for example. the purchase price is nearly double the 1950 level, but the sales price is virtually the same. the state covers the imbalance between the purchase and sales prices, transportation and other expenses to the tune of more than 2,000 million yuan a year.

as the volume of retail goods increased by a big margin last year, people's bank savings were up 10.5 per cent for the cities and towns and 32 per cent for the rural areas, compared with 1972.

FARM MECHANIZATION

Peking Increases Farm Mechanization

(NCNA-English Peking, Feb. 13, 1974)

people's communes and production brigades on the outskirts of peking in 1973 had 3.3 times as many big and medium-sized tractors as in 1965, the year before the great proletarian cultural revolution began.

other increases were: hand tractors 33 times, agricultural processing machines 19 times, electric motors and engines six times and lorries 100 per cent.

over 60 per cent of the farmland is now ploughed by tractors. tractor-sown acreage for wheat has jumped to 80 per cent as against 18.7 per cent in 1970. pump-irrigated farmland accounts for 73 per cent of the total irrigated. threashing, winnowing, food processing and transportation are mechanized or semi-mechanized.

state farms were built after liberation in 1949 and the area's first tractor centre was set up in 1953. more farm machines were added later on.

thanks to the cultural revolution, farm mechanization has progressed faster. following chairman mao's teaching "the fundamental way out for agriculture lies in mechanization", many people's communes and production brigades have relied on the collective economy to buy and make farm machines in the spirit of self-reliance. by the end of 1973, the peking countryside had 3,200 big and medium-sized tractors plus 10,000 hand tractors, 80,000 electric motors and engines and 70,000 processing machines.

this rapid increase has led to the setting up in all thirteen suburban counties and districts of peking plants making and repairing machinery. ninetyfive per cent of the people's communes have repair workshops and one-third of the production brigades have repair centres. there are 20,000 workers in all. now a major overhaul can be done in the county or at the district level and minor repairs within the communes. these plants or workshops make accessories for tractors and hand tractors.

more than two hundred peking factories have sent aid-agriculture groups to people's communes in recent years to help with repair and to train technicians.

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* FOREIGN RELATIONS *
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CHINA AND BULGARIA

Chinese Vice Minister Chen Chieh Leaves Peking for Bulgaria and GDR

(NCNA-English Peking, Feb. 13, 1974)

chen chieh, leader of the government trade delegation of the people's republic of china and vice-minister of foreign trade, left here by air today for the people's republic of bulgaria and the german democratic republic. on behalf of the chinese government, he will sign the agreements on exchange of goods and payment for 1974 between china and bulgaria and between china and the g.d.r.

he was seen off at the airport by chai shu-fan, chinese vice-minister of foreign trade.

also present were constantin grigorov, bulgarian ambassador to china, and heinz bauer, charge d'affaires ad interim of the g.d.r. embassy in peking.

CHINA AND JAMAICA

China, Jamaica Sign Economic and Technical Cooperation Agreement

(NCNA-English Peking, Feb. 13, 1974)

an agreement on economic and technical cooperation between china and jamaica was signed in kingston yesterday by jamaican prime minister michael manley and chinese ambassador to jamaica li chao on behalf of their respective governments, according to a report from kingston.

prime minister manley and ambassador li chao made speeches at the signing ceremony. they expressed the wish that the friendly cooperation between the two countries and the friendship between the two peoples will develop day by day.

among those present at the ceremony were dudley thompson, minister of state in the prime minister's office; horace barber, financial secretary of the ministry of finance and gordon wells, permanent secretary of the ministry of external affairs.

CHINA AND JAPAN

Liao Cheng-chih Meets Japanese Friends

(NCNA-English Peking, Feb. 13, 1974)

liao cheng-chih, president of the china-japan friendship association, today met and had a cordial and friendly conversation with a visiting group of the editors of the "japan and china", organ of the japan-china friendship association (orthodox). the group is led by michio iwamura.

present were sun ping-hua, secretary-general of the china-japan friendship association, and others.

the group arrived in peking on the evening of february 7 at the invitation of the china-japan friendship association. it was honoured at a banquet given by wang yun-sheng, vice-president of the host association. the guests visited a factory and a school and had discussions with chinese organizations concerned.

the japanese group will leave here tomorrow to visit other parts of china.

CHINA AND NEPAL

Chinese Sports Delegation and Table Tennis Teams Arrive in Kathmandu

(NCNA-English Kathmandu, Feb. 13, 1974)

a chinese sports delegation led by chuang tse-tung arrived here by air yesterday for a friendly visit to nepal.

it was welcomed at the airport by leaders of the nepalese national sports council and the nepal table tennis association and officials of the nepalese foreign ministry.

arriving here by the same plane was the chinese table tennis team with wang chuan-yao as head and cheng min-chih as deputy head. it will take part in the international table tennis invitational tournament held by the nepal table tennis association as part of the activities marking the nepalese national democracy day.

CHINA AND THAILAND

Delegation of Olympic Committee of Thailand Leaves Peking for Home

(NCNA-English Peking, Feb. 13, 1974)

dawee chullasapya, president of the olympic committee of thailand, and the delegation of the committee led by him left here for home via kwangchow by air today.

they were seen off at the airport by leading members of the all-china sports federation wang meng and li ching-chuan.

on february 9, li chiang, chinese minister of foreign trade, and han nien-lung, vice-foreign minister, met delegation leader dawee chullasapya on separate occasions. they amicably exchanged views on questions of common interest. vice minister han nien-lung gave a banquet in honour of all members of the delegation.

delegation leader dawee chullasapya gave a farewell banquet yesterday evening. among the guests were wang meng, han nien-lung and li ching-chuan.

while in peking, the delegation visited a factory, a rural people's commune, the palace museum, the great wall and the summer palace.

CHINA AND VIETNAM

Peking Meeting Celebrates Anniversary of South Vietnam People's Liberation Armed Force

(NCNA-English Peking, Feb. 13, 1974)

the commanders and fighters of a peking unit of the chinese people's liberation army held a meeting today to warmly celebrate the 13th anniversary of the unification of the south viet nam people's liberation armed forces.

attending the meeting were tran binh, charge d'affaires ad interim of the embassy of the republic of south viet nam in peking, ngo thuyen, ambassador of the democratic republic of viet nam to china, col. nguyen dong, military attache of the d.r.v.n. embassy, and other comrades of the two embassies; and ma wei-hua, deputy commander of the p.l.a. peking units, and pang hsiu-ting and ting yu-hai, leading members of this p.l.a. peking unit.

when the vietnamese comrades-in-arms arrived at the army camp, the commanders and fighters beat drums and gongs to welcome them.

in his speech, comrade pang hsiu-ting extended warm festival greetings to the comrades-in-arms from south viet nam on behalf of the commanders and fighters of the unit. after reviewing the great victories won by the armies and civilians of both north and south viet nam in their war against u.s. aggression and for national salvation, he said: "now keeping high their revolutionary vigilance, the people of south viet nam have made new successes in firmly defending their achievements in revolution, expanding the people's forces, making endeavours to heal the wounds of war, recovering and developing the economy and consolidating and building the liberated areas."

comrade pang hsiu-ting added: the unity and friendship between china and viet nam are indestructible. the chinese people and the chinese people's liberation army will, as always, give all-out support to the just cause of the vietnamese people till their final victory.

comrade tran binh then took the floor. he said: led by the south viet nam national front for liberation and the provisional revolutionary government of the r.s.v.n., the people and the people's liberation armed forces in south viet nam have fought heroically and become ever more powerful through fighting. along with the army and people in north viet nam, they have compelled u.s. imperialism to sign the paris agreement on viet nam. this is a great victory for the vietnamese people's war against u.s. aggression and for national salvation.

charge d'affaires ad interim tran binh strongly denounced the saigon regime for flagrantly violating the important provisions of the paris agreement with the support and encouragement of u.s. imperialism. he said: in the struggle to ensure the strict and complete implementation of the paris agreement on viet nam, the south viet nam people's liberation armed forces have lived up to the repute as a reliable backing for the people of all strata in south viet nam in their revolutionary struggle, by dealing to the nibbling attacks of the saigon regime counter-blows it deserved and safeguarding the liberated areas and the lives and property of the people.

comrade tran binh acclaimed the great friendship and militant solidarity between the peoples and armed forces of viet nam and china which had been tested in the course of protracted revolutionary struggles. he expressed the hope that this friendship and solidarity would last for ever.

the meeting was rounded off with the showing of a documentary and a feature film from viet nam. the vietnamese comrades-in-arms attended a theatrical programme jointly presented by the propaganda troupe of the p.l.a. peking units and the cultural and art troupe of this unit.

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* NATIONAL *
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T'AI-P'ING T'IEN-KUO AND ANTI-CONFUCIUS STRUGGLE

Anti-Confucius Struggle in the Peasant Revolution of T'ai-p'ing T'ien-kuo

by

Chu Pin (朱 拭),
Peking Normal College

(Peking Jen-min Jih-pao, January 29, 1974)

The modern history of China has been marked by many violent struggles between those for and against Confucius. This is a reflection of the struggle between the two classes and the two lines in the ideological sphere. In this struggle, the peasant revolutionary heroes of the T'ai-p'ing T'ien-kuo (1850-1864) led by Hung Hsiu-ch'üan whipped up a spectacular Confucius denunciation campaign unprecedented in the history of our country.

In 1843, the year after the conclusion of the Opium War, Hung Hsiu-ch'üan with the revolutionary spirit of going against the tide smashed the Confucian shrine in the village where he taught, resolutely declared war against the whole feudal system, and started organizing a secret revolutionary body in active preparation for an armed uprising. With revolutionary romanticism, he spun a vivid story. So runs the story: Because K'ung Ch'iu's (Confucius') books "badly influenced" people. "God" was very angry. He sent an "angel" to "tie up Kung Ch'iu," left him speechless in an argument, and "ordered the angel to whip him." Falling on his knees, Kung Ch'iu "begged for mercy again and again" and "pleaded tearfully." As the legend goes, later he was "condemned to vegetable growing." The heroes of the T'ai-p'ing T'ien-kuo took "God" as the incarnation of the revolutionary peasants. The "great sage" of the exploiting class who was traditionally above reproach had now to kneel before "God," and was tied up, whipped and criticized. The "teacher" vilifying the laboring people as "mean people" was now condemned to vegetable growing. This really gladdened the hearts of the people!

This story gives full expression to Hung Hsiu-ch'üan's utter contempt for this "greatest sage and ancient teacher," and his revolutionary spirit of resolutely rebelling against the feudal ruling class. This revolutionary story was hailed by the masses. It played a tremendous role in mobilizing the masses to participate in the revolution and arousing the fighting will of the masses.

Ideological struggle is the herald of political struggle. The anti-Confucius campaign in the T'ai-p'ing T'ien-kuo revolution led by Hung Hsiu-ch'üan was dictated by the needs of realistic class struggle and was in the service of political struggle. In the feudal society, Confucius and the Confucian school of thought had all along been exploited by the landlord and the bourgeois classes as their spiritual props for upholding feudal rule and suppressing the peasant revolution. Hung Hsiu-ch'üan held that all sources of evil in the world "are always traceable to a plethora of error in the books used by Kung Chiu to teach people."

After the Opium War, China began to degenerate into a semi-colonial, semi-feudal society. Under the dual exploitation and oppression of foreign aggressors and the feudal landlord classes at home, class contradictions and national contradictions were never so acute before. Peasant uprisings rose and fell, and the rule of the Ch'ing Dynasty became shaky. To stave off a crisis of collapse, the reactionary rulers frantically carried out armed suppression, turned more desperately to the ghost of Confucius for help and vigorously advocated the ways of Confucius and Mencius. The moment Han Feng, the chieftain of the landlord class, ascended the throne, he vigorously promoted "the worship of Confucius and the reading of classics." He again and again personally went to the Confucian temple to offer sacrifices to Confucius. He personally lectured on the "Four Books" and "Five Classics" and publicized the Confucian teachings on "three bonds" (relations between ruler and subject, between father and son and between husband and wife) and five constant virtues (benevolence, righteousness, propriety, knowledge and sincerity), with a view to "making them a household word" so that "the heresies would automatically disappear without banning them." In other words, the ways of Confucius and Mencius were used to shackle the people ideologically and make them bow to oppression and exploitation submissively, so as to consolidate the feudal rule.

Engels pointed out, "Every kind of new progress is necessarily symbolized by the desecration of a certain sacred thing and by rebellion against an outmoded and decaying but traditionally worshipped order." ("Ludwig Feuerbach and the End of German Classical Philosophy") To seek new progress and make revolution, we must criticize and destroy the old "sacred things." There would be no new progress and no revolution without such "rebellion" against the old "sacred things." History advances in the process of criticizing the old things. The ruthless criticism and denunciation of Confucius by the T'ai-p'ing T'ien-kuo and its violent pounding against the feudal "ways of the sages" all helped prepare public opinion for the revolution.

The anti-Confucius struggle of the T'ai-p'ing T'ien-kuo centered on destroying the feudal "three bonds" and "five constant virtues" and the Confucian etiquette through criticizing the reactionary dominant thought of the feudal class with the revolutionary thought.

The "three bonds" and "five constant virtues" of Confucius and the Confucian school were the ideological foundation for upholding the order of reactionary feudal rule. The reactionary rulers described them as "a program good for all ages." Ts'eng Kuo-fan, the hangman responsible for the suppression of the T'ai-p'ing T'ien-kuo revolution, rallied the landlord class and all reactionary forces under the black banner of defending "the ways of the sages" and the "normal and accepted ways and relations of people" and "upholding Confucian teachings."

The T'ai-p'ing T'ien-kuo inherited and developed the anti-feudal way of thinking of the peasant revolutions in history, and gave tit for tat by advancing the idea of equality to oppose the "three bonds" and "five constant virtues" and Confucian etiquette. In the three well-known articles called "Song of World Salvation with Original Faith" (原道救世歌), "Instructions for Awakening the World with Original Faith" (原道醒世訓) and "Instructions for Rousing the World with Original Faith" (原道覚世訓), Hung Hsiu-ch'üan negated the feudal "bonds between prince and minister, father and son, husband and wife" advocated by Confucian teachings, the feudal and caste relations between the nobility, bureaucrats and landlords on the one hand and the peasants, slaves and servants on the other, and the order of feudal rule. In one word, he shattered the deceitful talks to justify the oppression of the laboring people by the feudal landlord class as advocated by the doctrines of Confucius and Mencius.

Hung Hsiu-ch'üan propagated equality and other ideas to create revolutionary public opinion for his own class and mobilized the masses of the people in revolution to overthrow the regime of the feudal landlord class. The spearhead of his revolutionary thinking was directed straight at the supreme authority--the emperor--and against autocratic monarchy. Hung Hsiu-ch'üan called the emperor the "head of the devils." He denounced the "sovereign for arbitrarily practicing dictatorship." "Who is he to openly claim the title of emperor and such self-importance?" He called on the people to rise in a joint attack to eliminate "the devils of Hades." By "devils of Hades" he meant the emperor and his officials as well as landlord and other feudal ruling classes. Hung Hsiu-ch'üan also went a step further and set forth the idea that "man is most important in the world," thus reflecting the demand of the oppressed peasants to become the masters in society.

Marx said, "Generally speaking, the principle of monarchy seeks to slight and despise people as though they were not human beings." "Where the principle of monarchy predominates, people there form the minority; where the principle of monarchy is a matter of course, there are basically no people." ("Letters Selected from the 'Year Book of Germany and France'," Collected Works of Marx and Engels, Vol. I, page 411) For the sake of upholding the order of reactionary rule and the caste system, the Confucian school took the enslaved laboring people as inferior and insignificant creatures, "the stupid of the lowest class," the "peck and hamper people" who should forever be ruled by "the wise of the highest class" and the "sages." The democratic essence of Hung Hsiu-ch'üan's idea of "man is most important" lay exactly in his criticizing this "principle of monarchy" that slighted and despised the laboring people, reversing once again the social realities that had been stood on their head, and enabling the enslaved laborers to "become men."

The revolutionary heroes of the T'ai-p'ing T'ien-kuo also dealt a heavy blow to the divine right of feudalism. Out of a need to rule people, the reactionary faction of the Confucian school concocted such fallacies as "oneness of heaven and man" and "divine sovereign power," thus using the heavenly gods in defense of the rule of the exploiting classes in the world. Tseng Kuo-fan baldly said, "For good deeds done in life, one becomes a deity after death. The way of an enlightened ruler is for the rule of the human world, and the godly way is for the rule of the other world." This is to say that the deities in heaven are the incarnation of the exploiting classes in the world, and that the "kingly way" and the "godly way" are one and the same thing devoted to the rule of the laboring people. The "godly way" is a spiritual opiate for poisoning the people and making them afraid of running counter to the "three bonds," the "five constant virtues" and the Confucian etiquette and afraid of "offending against their superiors and stirring up confusion." In a severe criticism of the feudal "godly way," Hung Hsiu-ch'üan pointed out, "All idols and images of wood, stone, mud and paper in the world" were "man-made" and were monsters used by the feudal rulers to "mislead and bedevil the common people." They must be eliminated. Obviously, the negation of the feudal "godly way" meant the negation of the "kingly way," or absolute monarchy in the world, and also the negation of the doctrines of Confucius and Mencius. The spiritual shackles imposed on the peasants were thus smashed.

It should especially be pointed out that the T'ai-p'ing T'ien-kuo was in theory and practice opposed to the "treatment of females as inferior to males" advocated by Confucius and Mencius. The women in the revolutionary forces of the T'ai-p'ing T'ien-kuo were allowed to receive land and participate in labor, serve as officials in the government, join the army and take part in battle. They were economically and politically on an equal footing with men. The T'ai-p'ing T'ien-kuo also clearly stipulated that "all marriages must have nothing to do with money." It banned dealings in marriage, the keeping of slave girls and prostitution. Such an evil practice as foot-binding that was an insult to women was abolished. This emancipation of women pushed to a new stage the struggle against feudal clannish rule.

Chairman Mao pointed out, "These four authorities--political, clan, religious and masculine--are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the Chinese people, particularly the peasants." The peasant revolutionary heroes of the T'ai-p'ing T'ien-kuo used the ideology of equality to criticize these four authorities and untie the four thick ropes binding the peasants. The revolutionary political program called the "Land Measurement System of the Celestial Dynasty" called for the realization of the ideal of "sharing the cultivation of available land, sharing the available food, sharing the available clothing and sharing the available money, with no inequality allowed and none left inadequately fed and clad." Obviously, this ideal of establishing an equal and equitable society free from exploitation and oppression is a kind of utopian socialism based on the natural economy of small-scale agricultural production. But under the historical conditions of the time, it was the most revolutionary ideology and an effective weapon for the revolution.

The promotion of equality by the T'ai-p'ing T'ien-kuo hit at the vulnerable spot of the doctrines of Confucius and Mencius and the feudal "three bonds," "five constant virtues" and Confucian etiquette, and ideologically mobilized the broad masses of the people to rise and overthrow the reactionary government of the Ch'ing Dynasty. Therefore, the landlord class cried in alarm, "The people are in a disturbed state of mind." Hangman Tseng Kuo-fan bemoaned, "The rules of propriety and the principles of human relations, the Book of Odes, the Book of History, and the laws and institutions of several thousand years standing have suddenly gone down the drain." Since the beginning of time, this was a "rare calamity for Confucian teachings" that made Confucius, Mencius and company "weep in anguish in Hades."

The establishment and consolidation of the political power of any class is inevitably followed by a heated struggle in the realm of ideology. The T'ai-p'ing T'ien-kuo let the study of the classics with a rational approach that opposed the Confucian school and the dominant thought of the officials of the Ch'ing Dynasty permeate many aspects of political power building for the sake of eliminating the old and spreading the new.

The heroes of the T'ai-p'ing T'ien-kuo rebuked "Confucius as a half-baked scholar." To prevent the "evil books by Confucius and Mencius" from "bewitching and beclouding people's minds and putting the true principles out of perspective," the T'ai-p'ing T'ien-kuo army made a bonfire of the "evil books by Confucius and Mencius" or chucked them into latrines wherever it went. After Nanking was chosen as capital, to help eliminate the pernicious influence of Confucian and Mencian thinking, the T'ai-p'ing T'ien-kuo adopted the method of revising the classics by Confucius and Mencius. Under the auspices of Hung Hsiu-ch'üan, a "book revising office" was set up to revise the "Four Books" and "Five Classics." "All deceitful, evil and sinister words were deleted, and only the true and correct passages were kept." The revised versions of the "Four Books" and "Five Classics" printed at that time have now got scattered and lost, the revised contents are not available for reference. But according to records kept by the contemporaries, the T'ai-p'ing T'ien-kuo was of the view that the Confucian Analects had "nothing worth adopting" and that only the line "All men in the world are brothers" was compatible with the objectives of its revolution. It can be seen from this that they left out everything that was unfavorable to the peasant revolutionary regime and unfavorable to the paving of the way for the revolution. Though the peasant revolutionary heroes of the T'ai-p'ing T'ien-kuo were unable to arm themselves with the scientific way of thinking in making criticism, this revolutionary spirit to mop up the mire of feudalism is praiseworthy. The "Four Books" and "Five Classics" which were formerly specified by the landlord class as holy classics had now become the objects of prohibition and revision. This was a major effort by the peasant class to settle accounts with the Confucian school and to exercise dictatorship over the landlord class in the political and ideological spheres.

The T'ai-p'ing T'ien-kuo also specially set up an "engraving and printing office" to engrave and print on a large scale the revolutionary proclamations, policy papers and books such as "T'ai-p'ing T'ien-jih," the three articles on "original faith," the "Land Measurement System of the Celestial Kingdom," "Tzu-cheng Hsin-pien," etc., approved by Hung Hsiu-ch'üan, Hung Jen-kan, etc. When

reprinting the three articles on "original faith," important revisions were made. Quotations therein from the "Four Books" and "Five Classics" and the Confucian teachings on benevolence, righteousness, propriety and virtue were all cut out. Through these documents which criticized the doctrines of Confucius and Mencius and propagated the revolution, the masses were educated and mobilized in the struggle for consolidating the political power of the peasant revolution and realizing "a new heaven, a new earth, new men and a new world."

The spectacular anti-Confucius struggle of the T'ai-p'ing T'ien-kuo was a violent class struggle between the revolutionary peasants and the landlord class on the ideological-political front. The history of this struggle shows that in its vain attempt to turn back the wheel of history, the reactionary classes want to look for a counter-revolutionary ideological weapon in the doctrines of Confucius and Mencius and promote in a big way the worship of Confucius and the reading of classics and that to overthrow the reactionary classes and push history forward, the revolutionary people must wage a tit-for-tat struggle against Confucius and sweep away the decadent old ideas. Today, in our socialist society, there is still class struggle and the decadent ideology including the Confucian school of thought still stinks. "The thorough removal of these garbage heaps still takes time." For the sake of subverting the proletarian dictatorship and restoring capitalism, renegade Lin Piao turned to this corpse of Confucius for help and used the doctrines of Confucius and Mencius to poison the people. Therefore, we must combine the criticism of Lin Piao with the criticism of Confucius and continue to carry out the criticize-Confucius struggle so as to criticize more thoroughly Lin Piao's counter-revolutionary revisionist line and carry the criticism of Lin Piao and the rectification of the style of work through to the end.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Why Did Lin Piao Have to Flatter Tung Chung-shu, Champion for Confucius and Mencius?

by

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The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao spoke on one occasion with an ulterior object in view: "The Han Dynasty abolished all schools of thought and honored only the teachings of Confucius. There was a Tung Chung-shu whom I hope everybody would emulate." Trotskyite and renegade Ch'en Po-ta, the principal member of the Lin Piao anti-Party clique, also tried his utmost to advocate the ways of Confucius and Mencius and curse Ch'in Shih Huang. He said: Lin Piao "called on us to be a revolutionary Tung Chung-shu. Tung Chung-shu lived in the Western Han Dynasty. After Ch'in Shih Huang became emperor, he advocated the policy of keeping the masses ignorant. He burned books and buried Confucian scholars alive to discourage the study of the doctrines of Confucius and Mencius. Tung Chung-shu told the emperor at the time that in order to unify the empire forever, there must be a kind of thinking that could unify the people. Such thinking could only be the ways of Confucius and Mencius. For example, the three bonds in human relations and the five constant virtues, benevolence, righteousness, propriety, knowledge and faith, propriety, justice, honesty and sense of shame." "Because he held high the ways of Confucius and Mencius, such ways were quickly accepted by the people and were passed on for several thousand years."

What was the real intension of these two political swindlers who so frenziedly flattered Tung Chung-shu, cursed Ch'in Shih Huang and advocated the ways of Confucius and Mencius? No matter how they talked about a roundabout way, so long as we dissect and analyze the essence of the reactionary ideology of Tung Chung-shu and set his reactionary viewpoints in contrast with the reactionary words and deeds of Lin Piao and company, we can thoroughly bare their counter-revolutionary conspiracy.

Tung Chung-shu Was the First One To Revive the Ways of Confucius and Mencius

Tung Chung-shu (179 B.C.-104 B.C.) was a reactionary thinker of the Western Han Dynasty. He submitted to Emperor Wu of Han the recommendation to "abolish all schools of thought and honor alone the teachings of Confucius." He also used the mythical theory of the positive and negative and the five elements to interpret the doctrines of Confucius and Mencius, thus creating the idealist system of "the consensus of man and the universe" to serve the rule of the feudal landlord class. It was precisely because of this that Tung Chung-shu was so highly regarded by the rulers of the time.

As is known to everybody, for the sake of hitting at the reactionary restoration forces of the slave-owners, Ch'in Shih Huang had adopted the revolutionary measure of "burning books and burying Confucian scholars alive" to deal a telling blow to the ways of Confucius and Mencius. Ch'in Shih Huang was an expert in "laying more stress on the present than on the past." Viewed with the historical materialist viewpoint, his "burning of books and burying of Confucian scholars alive" at the time and his many other important reforms were all actions of progressive significance. These actions reflected the demands of the time and had a positive role to play in destroying the old system and creating a new one. Lin Piao and company cursed Ch'in Shih Huang with an ulterior object in view.

By the time of the Han Dynasty, there were on the one hand the remnants of the system of slavery, and on the other hand, the class antagonisms between the feudal landlords and the peasants became unremittingly more acute. Out of the need to further consolidate the centralization of authority under the central government, Emperor Wu of Han had on three occasions issued imperial edits to his ministers urging them to recommend "scholars of virtue and talent" who had ideas to offer. Tung Chung-shu offered his counsel saying that the Han Dynasty was at present as infirm as the rotten wood and the mud wall. ("After Ch'in, the Han Dynasty of today is like the rotten wood and the mud wall."--"Biography of Tung Chung-shu" in the History of Han) What should be done? The only way was to approach the ways of Confucius and Mencius for help. He said that the ways of Confucius and Mencius were like an embankment against those of the masses who wanted to rise in rebellion. He recommended that all branches of learning and academic viewpoints not in conformity with those laid down by Confucius should be banned and could not be allowed to develop.

Did Emperor Wu of Han accept Tung Chung-shu's recommendation in entirety? At the time, there was a minister named Hsi An who commented in the presence of Emperor Wu of Han: "Your Majesty has many desires at heart but outwardly practice benevolence and righteousness." ("Biography of Hsi An" in the History of Han) He meant to say that Emperor Wu of Han only talked about the "benevolence and righteousness" of Confucius and Mencius for show. It was not until the latter part of the Western Han Dynasty that the ways of Confucius and Mencius advocated by Tung Chung-shu occupied the dominant position in ideology in the feudal society.

Actually, the ways of Confucius and Mencius were spiritual weapons for preserving the rule of the slave-owning aristocracy. Why did the feudal landlord class that had taken over the reins of power adopt them again as the official dominant thought? This was because the essence of the ways of Confucius and Mencius was in conformity with the needs of all reactionary rulers and they played the role of upholding the reactionary rule of the exploiting classes. It was entirely possible for the feudal landlord class to inherit the ways of Confucius and Mencius from the slave-owner class, to reform them and to bring them into play as the spiritual props for upholding its own rule. It was with this idea in mind that Tung Chung-shu tried his utmost to honor the ways of Confucius and Mencius. In Chinese history, Tung Chung-shu could not but be the one who caused great harm to China by starting the spread of the pernicious influence of the reactionary teachings of Confucius for more than 2,000 years!

The theory of "the consensus of man and the universe" constituted the core of Tung Chung-shu's idealist philosophy as well as the inheritance and development of the concept of "heavenly mandate" of Confucius and Mencius. He regarded the "universe" of nature as the supreme power that deliberately and purposefully arranged the order of nature and society. The rule of the feudal monarch on earth was the social order in the world established according to the "will of the universe." He described the authority of the feudal monarch as based on "heavenly mandate" and brought out the reactionary theory of "the divine right of the monarch"--"the son of heaven is ordained by heaven." This is out and out theological idealism.

Tung Chung-shu's theory of "the consensus of man and the universe" also used the positive and negative as well as the five elements to demonstrate that "heaven changes not, and likewise the way changes not" so as to go further in giving a sacred and eternal look to the feudal ethical concepts of Confucius and Mencius. At the time of discussing the historical manifestation of the metaphysical world outlook in "On Contradiction," Chairman Mao pointed out, "In China, there was the metaphysical thinking exemplified in the saying 'Heaven changeth not, likewise the Tao changeth not,' and it was supported by the decadent feudal ruling classes for a long time." He criticized precisely the reactionary philosophical thoughts of Confucius and Mencius as advocated by Tung Chung-shu. Tung Chung-shu declared, "The greatness of Tao originates from heaven. Heaven changeth not, likewise the Tao changeth not." ("Biography of Tung Chung-shu" in the History of Han) This so-called changeless "tao" referred to a series of moral criteria for upholding the order of feudal rule. Starting from the mythical theory of the positive and negative and the five elements, he described the emperor as the representative of "heaven." Because heaven does not change, the ways of ancient and modern times also could not be changed, and the authority of the emperor also could not be changed. Anybody who rose in revolt would be guilty of high treason, and because he acted in contravention of "the will of heaven," he was bound to be damned by heaven and earth. In this way, Tung Chung-shu preposterously demonstrated that the rule of the feudal landlord class was perpetual and unchangeable.

Any kind of learning is subordinated to and for serving the politics of a given class. It was precisely for the purpose of consolidating the political rule of the feudal landlord class that Tung Chung-shu put forward the recommendation "to abolish all schools of learning and honor only the teachings of Confucius" and created his idealist philosophical system with "the consensus of man and the universe" as the core. He not only re-established the ideological domination of the teachings of Confucius under the historical conditions of the time, but also turned the ways of Confucius and Mencius into a kind of eternally immutable reactionary dogma for upholding the feudal order for more than 2,000 years in China. It was precisely because of this that reactionary Tung Chung-shu and the ways of Confucius and Mencius revived by him were worshippped by the reactionary ruling classes of all ages, and there is nothing strange that they were also worshippped by Lin Piao and company.

Lin Piao's "Theory of Innate Genius" and Tung Chung-shu's Concept of "Heavenly Mandate"

The idealist "theory of innate genius" which constitute the theoretical program of the Lin Piao anti-Party clique and the concept of "heavenly mandate" of Confucius and Mencius as remolded and brought into play by Tung Chung-shu are imbued with the same spirit. Lin Piao praised "innate genius" in the name of educating the young but actually for the mean purpose of self-flattery. He bragged about his "personal natural endowment" and said that his brain was "well developed" and "especially sensitive." As he saw it, his "talented" brain was inborn and endowed by his landlord-cum-capitalist parents. Tung Chung-shu had stated, "Man is like heaven....The human body is shaped to embody predestined tragedy or disaster." Lin Piao's brazen-faced self-flattery was one and the same as that of Tung Chung-shu.

According to Tung Chung-shu's doctrine of "the consensus of man and the universe," the designs of the "universe" were implemented through the "sages," and the "universe" endowed the "sages" with infinite power for ruling the people. This was why Tung Chung-shu energetically demonstrated the "divine right of the monarch." Why did the "universe" endow power only to the "sages" and not to us laboring people? Tung Chung-shu said that this was because the laboring people had not such natural disposition. He was of the view that the "dispositions" of men endowed by "nature" were divided into the high, middle and low brackets--"the disposition of the sages," "the disposition of people in the middle" and "the disposition of peck and hamper people." To a very few rulers of the exploiting classes, "nature" endowed them with "the disposition of the sages," but the laboring people who made up the overwhelming majority of the population were endowed with "the peck and hamper disposition."

The so-called "disposition of the sages" referred to the highest class of men who were born with knowledge. ("Those who are born with the possession of knowledge are the highest class of man"--"Chi Shih" in Confucian Analects) Mencius was of the view that there were men who were born capable and with knowledge without having to go through the process of study, practice and thinking. ("The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge."--"Chin Hsin" in The Works of Mencius) Mencius himself was a "genius" with such "intuitive knowledge" and "intuitive ability." He brazen-facedly declared, "If Heaven wished the empire to enjoy tranquility and good order, who is there besides me to bring it about?" ("Kung Sun Ch'ou Part II" in The Works of Mencius) What a shameless braggart! Having learned the quintessence from Confucius and Mencius, Lin Piao described himself as a "genius" and resorted to self-flattery saying, "Like the celestial horse in the sky, I come and go by myself." Since he was the "most distinguished" and "unique man" endowed by nature with "the disposition of the sage," he wanted to "have everything under his command and everything at his disposal." This was the reactionary essence of the idealist "theory of innate genius" which he tried his utmost to advocate.

Lin Piao always looked upon the broad masses of workers and peasants as "the ignorant masses." He was of the view that the workers and peasants

were by nature destined to engross themselves in production since they knew nothing about the administration of state affairs. He maliciously vilified the masses of workers and peasants as having brains only for such things as "congratulations and may you prosper" and "bringing in wealth and riches." He said that the ordinary workers and peasants "think only of making money, of procuring rice, edible oil, salt, sauce, vinegar and firewood, and of their wives and children." Expressed in Tung Chung-shu's words, theirs was "the disposition of peck and hamper people." "Peck" and "hamper" are the utensils for holding a small quantity of grain. As they saw it, the laboring people worked hard merely for a few pecks of grain. This was their most vicious vilification and attack on the broad masses of laboring people.

Marxism holds that man's knowledge and ability come from the practice of the three great revolutionary movements. The idealist "theory of innate genius" chooses, however, to stand the relationship of knowledge and practice on its head, and is therefore anti-Marxist. In his article "Oppose Book Worship" Chairman Mao says, "When we say Marxism is correct, it is certainly not because Marx was a 'prophet' but because his theory has been proved correct in our practice and in our struggle. In our acceptance of his theory no such formalistic or mystical notion as that of 'prophecy' ever enters our minds." This criticism hits the vulnerable spot of the idealist "theory of innate genius."

Lin Piao's "Loyalty" and Tung Chung-shu's "Three Bonds" and "Five Constant Virtues"

Lin Piao also wildly publicized the feudal idea of "loyalty to the sovereign." He looked upon the ways of Confucius and Mencius advocated by Tung Chung-shu as treasures and as spiritual weapons for him to recruit demons and monsters, to form factions and sworn confederations and to practice counter-revolutionary conspiracy.

Lin Piao was a counter-revolutionary double-dealer "who never showed up without a copy of Quotations in hand and never opened his mouth without shouting 'long live' and who spoke nice things to your face but stabbed you in the back." He constantly emphasized "loyalty." But loyalty to whom? Loyalty to the revolutionary cause of the proletariat? Loyalty to the Party and the people? Of course not. In advocating "loyalty," Lin Piao had the establishment of his feudal-comprador fascist dynasty in mind. So long as we take a look at what his sworn confederates carried out by actual efforts, this is more than clear. They put forward the reactionary political slogan of be loyal to Lin Piao and his son and looked upon this as a "major principle" for the members of their anti-Party clique. What was more, this bunch of rogues of theirs made written oaths on a number of occasions expressing their determination to be loyal to Lin Piao and his whole family "all their lives and generation after generation." What a slavish physiognomy of "loyal ministers and filial sons"! This was really despicable and shameless in the extreme.

The origin of such "loyalty" advocated by Lin Piao and company could be traced to trash picked up from the Confucian school. Confucius said, "A minister must be loyal to his sovereign." "The prince is prince, and the

minister is minister; the father is father, and the son is son." He meant to say that a sovereign must behave like a sovereign; a minister must fulfill the "obligations of a minister" like a slave; a father must behave like a father; a son must practice "filial piety" and act like a son. In the final analysis, this of stuff was for upholding the rule of the slave-owning aristocracy on the verge of extinction.

Tung Chung-shu brought into play as a system Confucius' thought on "loyalty to the sovereign." He developed the feudal moral principles into so-called "three bonds" and "five constant virtues." The "three bonds" are "prince and minister, father and son, husband and wife." The "five constant virtues" are "benevolence, righteousness, propriety, knowledge and faith." Promoted by Tung Chung-shu, these so-called "three bonds" and "five constant virtues" have all along formed the doctrines for upholding the order of feudal rule. Like Confucius, Tung Chung-shu sought to start from regulating the relationship between the superior and the inferior, the senior and the junior in the families and clans of the ruling class, and to extend such relationship to the whole ruling class, so as to proceed from "the governing of a family" to "the governing of the country and the empire." It seemed as though the exploitation system of the feudal landlord class could last forever in this way. The bourgeois careerist and conspirator Lin Piao urged people "to be Tung Chung-shu" because he wanted to set up a feudal hereditary dynasty of the Lin Family for himself and his son. As he saw it, only the teachings of Confucius and Tung Chung-shu could help him first to set up such feudal order within his anti-Party clique and then to realize his pipe dream of restoring capitalism. But his dream was too beautiful, and as a result, he could only come to his end by leaving a bad name for thousands of years to come.

Confucius also set the laying down of one's life as the highest criterion for his idea of "loyalty to the sovereign" and "benevolence." He said, "The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete." ("Wei Ling Kung" in Confucian Analects) This meant to say that only those who had the determination to be loyal till death to the reactionary ruling class could attain the highest realm of "benevolence" and be called "men of virtue" with determination. This Confucius who had been considered by some people to be rather "gentle" thus assumed the airs of a local bully and rogue for the sake of loyalty to the interests of the slave-owning aristocracy! Didn't Lin Piao also cry, "It is either success or death for the cause"? Confucius was his actual ancestor. Their only difference was that Confucius served the interests of the slave-owner class while Lin Piao served the landlords, rich peasants, counter-revolutionaries, bad people and rightists at home and the imperialists, revisionists and reactionaries in the international arena. Lin Piao who shouted "death for the cause" finally had to flee for life in a hurry following the exposure of his conspiracy, and he died in a crash at Undur Khan in the People's Republic of Mongolia.

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From the above analysis, we can clearly see that the reactionary ideological system of the Lin Piao anti-Party clique, the doctrines of Confucius and Mencius and the reactionary theories of Tung Chung-shu are imbued

with the same spirit. It was entirely out of the need for carrying out counter-revolutionary restoration that Lin Piao and company flattered Tung Chung-shu and advocated the ways of Confucius and Mencius.

For more than 2,000 years, from the reactionary feudal dynasties of all ages to the Peiyang warlords, from Chiang Kai-shek, the public enemy of the people, to Liu Shao-ch'i, Lin Piao and other swindlers, bourgeois agents who had sneaked into the Communist Party, were all advocates for "honoring Confucius and worshipping Confucianism," and they all fell on their knees to worship the ghost of Confucius. Lu Hsün once pointed out, "Confucius was played up in China by those in power. He was the sage of those in power or those who yearned for power, and had nothing to do with the common people." It was those reactionary thinkers, such as Tung Chung-shu and his like, who played up Confucius. Consequently, all reactionary classes and their spokesmen not only conferred the titles of "the greatest sage and ancient teacher" and "paragon of all ages" on Confucius, but also honored Tung Chung-shu as the "head of all Confucian scholars" out of their gratitude to him.

Lin Piao and company wanted to invoke the ghost of Confucius through the corpse of Tung Chung-shu, and they used the doctrines of Confucius and Mencius as their spiritual weapons for carrying out counter-revolutionary restoration. Confucius has been buried for more than 2,000 years, and world-shaking changes have also occurred in Chinese society, but the reactionary thinking of Confucius is still not dead. For the sake of carrying out counter-revolutionary restoration, Lin Piao tried his utmost to flatter Tung Chung-shu. In order to criticize Lin Piao, we must criticize Confucius, and the criticism of Confucius is for deepening the criticism of Lin Piao and for unearthing the old root of Lin Piao's revisionism. This is a solemn struggle for criticizing revisionism and the bourgeois world outlook and for adhering to the teaching, "The proletariat must exercise all-round dictatorship over the bourgeoisie in the superstructure, including all spheres of culture," an important aspect of the current in-depth criticism of Lin Piao and rectification of style of work.

(Originally carried in Hu-pei Jih-pao, with revision made by Jen-min Jih-pao)

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Northeast China Workers Criticize Lin Piao for Preaching Confucius' Idealist Conception of History

(NCNA-English Shenyang, Feb. 15, 1974)

workers of the may 18 tractor parts factory in tantung, northeast china's liaoning province, have vehemently criticized lin piao for preaching confucius' reactionary idealist conception that some people are born "wise", while the common people are "stupid". they also exposed lin piao's sinister attempts to usurp party leadership and seize state power so as to overthrow the dictatorship of the proletariat and restore capitalism.

the tantung tractor parts factory had only about 300 workers and 30 pieces of equipment in 1957, when it trial-produced the first wheel tractor in the country by relying on the workers' wisdom and creativeness. their success was praised by chairman mao who wrote on may 18, 1958: "the lowly are most intelligent; the elite are most ignorant." this inscription has since encouraged the workers to surmount difficulties and advance from victory to victory.

lin hui-sheng, a worker-turned technician, said at a criticism meeting: "confucius trumpeted 'only the highest, who are wise, and the lowest, who are stupid, cannot be changed'. similarly lin piao spread the reactionary 'theory of innate genius' and shamelessly said: 'i've got a good head, different from others'. it's especially clever. what can you do about it? my parents gave it to me.' we may ask: who are actually wise and who are stupid? facts show that it is the working people who are most intelligent and most capable. that is why a small plant like ours could turn out the first wheel tractor in the country. we learnt the technique through practice and made the equipment ourselves. in emphasizing 'innate genius' lin piao was trying to create counter-revolutionary propaganda in an attempt to usurp party leadership and state power."

a veteran worker of the gears workshop said: "the sinister stuff about 'innate wisdom' that lin piao trumpeted is nothing new. he got it wholesale from the confucian shop. we old workers heard about it quite often before. in the old society, we toiled and moiled but still could not have enough to eat, let alone support our families. our miseries were created by the landlords, the capitalists, the kuomintang reactionaries and the imperialists who fattened on our blood and sweat. but, to protect themselves from being exposed of their crimes in exploiting and oppressing the working people, they spread the confucian lie that life and death are pre-ordained; riches and honours come from heaven'. they alleged that the workers were 'born stupid and destined to suffer', whereas they themselves were 'born intelligent and destined to enjoy themselves'.

they talked profusely about 'heaven' and 'destiny' for the purpose of benumbing us workers and preventing us from rebelling against them. lin piao and the reactionary rulers of the old society harped on the same string. he was an outright spokesman of the landlord and bourgeoisie classes and a running dog of the imperialists, revisionists and reactionaries. he was our inveterate enemy."

a veteran worker of the metal workshop said: "confucius vilified us working people, alleging that 'what the superior man knows is righteousness; what the inferior man knows is gain'. lin piao smeared us working people as 'only thinking how to make money, how to get rice, oil, salt, sauce, vinegar and firewood', etc. they harped on the same tune. what we working people actually talked and thought about in the old days was how to overthrow the reactionary ruling classes which oppressed and exploited us. now, in the new society led by chairman mao and the communist party, what we talk and think about is how to consolidate the dictatorship of the proletariat and continue the revolution. we workers have kept at grasping revolution and promoting production, giving no thought to work hours and personal gains, in order to make greater contributions to the socialist revolution and construction. total output of our factory in terms of both quantity and value last year was more than double the peak before the cultural revolution. the vicious slanders and abuses slung at the working people by confucius and lin piao and company served only to show themselves up as sworn foes of the working people."

the director of the forging shop said that confucius and lin piao tried in every way to palm themselves off as "sages", "geniuses" and "supermen" destined to ride on the backs of the working people. they dished up a variety of absurdities to serve their own reactionary political ends. marx and engels long ago hit the nail on the head by stating that the purpose of reactionaries in propagating the idealist view of history was to reach "the final answer is that the noble, wise, and learned ones should rule." this was precisely the aim both confucius and lin piao pursued, the shop director said.

a member of the factory party committee, exposing the tricks of lin piao and company, said that their counter-revolutionary ruses were nothing new. all past reactionaries had resorted to such vile devices. the german fascist chieftain hitler had clamoured for placing "intelligent" persons above the masses and subordinating the masses to "intelligent" persons. chiang kai-shek, the ringleader of chinese reactionaries, had lauded himself as a "great man" upon whom "heaven had conferred a great office". he asserted that the "ignorant" people should submit to those with "prescience and foresight, and great talent and wisdom". but the dialectics of history was merciless. all those who attempted to stop the wheel of history invariably ended up in fiasco. this was true of confucius, hitler and chiang kai-shek, as well as lin piao and company, the speaker declared.

Criticism of Confucian "Doctrine of Mean"

(NCNA-English Peking, Feb. 15, 1974)

"confucian 'doctrine of mean' is philosophy opposed to social change" is an article by che chun that appeared recently in the "peking daily". *

the article points out that the confucian "doctrine of the mean" ("chung yung" in chinese -- editor) aimed at preserving the social economic formation and superstructure of the slave order of the western chou dynasty. this "doctrine" negated social change and upheld conservatism, the restoration of the old and retrogression. liu shao-chi, lin piao and other political swindlers preached the doctrine of the mean to defend the political and economic interests of the decadent and moribund bourgeoisie and other exploiting classes and to subvert the dictatorship of the proletariat and restore capitalism.

the article states that the doctrine of the mean is the philosophy of conservatives and reactionaries. it was first propounded by confucius and developed by his grandson tzu szu and tzu szu's disciple mencius. the cardinal point of the ideology of confucius was to restore the "rites of chou" and in an all-round way restore the hierarchy of the slave system of the western chou dynasty.

philosophically, the doctrine of the mean was to perpetuate the unity of opposites of the existing contradiction and maintain its stability. this doctrine means anything that goes beyond the limit of the old quality or anything that falls short of the limit should be rejected unconditionally. only adoption of the "chung" (middle -- editor) is the best, because once this "chung" is maintained, the stability of the old quality would not be disrupted. the doctrine of the mean regards the old as sacred and eternal. this is an out-and-out metaphysical concept.

starting with confucius, all representatives of the reactionary exploiting classes in chinese history advocated the doctrine of the mean. their purpose was to defend old systems, orders and culture and oppose reform, revolution and social progress.

the article recalls that confucius lived during the transition from slave society to feudal society. in advocating the doctrine of the mean, he was trying to safeguard the dying slave system and oppose social change. confucius said: "to act according to the 'mean' is the highest virtue. for long the common people have failed to do so."

* Jen-min Jih-pao, Jan. 13, 1974. For translation of the full text of this article, see SCMP 74-5 [5540] pp. 1-9 - SCMP Ed.

tzu szu said that he knew the doctrine of the mean would not be followed by the people. these were wails of impotence in a period of great social change as the slave system was collapsing. to them, these were times in which "the rites were lost and music was ruined" and the old days were better. slaves were rising in rebellion, the forces of the emerging landlord class were developing and the "rites" that were the code of the slave system were repeatedly violated. all this ran counter to their doctrine of the mean.

when confucius advanced the precept "to restrain oneself and restore the rites", he wanted to confine people's words and deeds within the framework of the declining slave-owning aristocratic system. whoever dared to revolt against the rulers was to be suppressed. slaves in the state of cheng started a great uprising. the slave-owners suppressed this revolt cold bloodedly, killing all the slaves who were rebelling. confucius exclaimed with agitation: "wonderful exclamation if the slaves are treated with too much magnanimity, they will rise in rebellion; such rebellions must be severely crushed exclamation" seven days after confucius assumed office as minister of justice and as acting prime minister in the state of lu, he had shaocheng mao killed for advocating reforms. confucius said later that he had done this precisely to preserve the slave system and in line with the doctrine of the mean.

after confucius and mencius, the article continues, the idealist rationalists (neo-confucianists) of the sung dynasty (960-1279 a.d.), represented by cheng hao, cheng yi and chu hsi, vigorously preached the doctrine of the mean. class struggle at the time became very acute and peasant uprisings broke out one after another, shaking the rule by the feudal hierarchy. in these circumstances, the neo-confucianists laid particular stress on the doctrine of the mean, peddling the need for "being without inclination to either side" and "admitting of no change". "being without inclination to either side" meant allowing not the slightest deviation from the feudal hierarchy; "admitting of no change" meant that the feudal hierarchy could not be altered in the slightest degree. they used these precepts to sanctify the feudal hierarchy and create reactionary propaganda for the suppression of peasant uprisings. it was also by using these precepts that they opposed the reform of wang an-shih, who stood for changes and opposed revival of the ancient. in the eyes of the neo-confucianists, the slightest change in the old system and old order would jeopardize the existence of the feudal hierarchy and, therefore, must not be allowed. the doctrine of the mean in the arsenal of the neo-confucianists was also obviously a reactionary ideological weapon to oppose reform and revolution.

in the long period of feudal society, the article points out, the feudal rulers not only made use of the doctrine

of the mean, but continually made adaptations in it. the doctrine of the mean was conceived primarily to stress the absoluteness of the limits of the old quality (the code of the slave hierarchy which confucius upheld, that is, the "rites"), to oppose any qualitative leap, to oppose revolutionary change and social progress. later another related aspect was stressed, that is, the compromising of contradictions and negating of the struggle of contradictions. its aim was again to oppose revolutionary change and social progress. in the final analysis, this was to meet the needs of the economic base of feudalism. with the constant sharpening of the basic contradiction -- that between the landlords and peasants -- of feudal society, especially after the peasant uprisings at the end of the chin dynasty and at the end of the western and eastern han dynasties, the feudal ruling class sensed that consolidation of its rule and exploitation of the peasantry required that it should advocate class conciliation to directly negate the class struggle of the oppressed people, apart from continuing to stress the sacred and inviolable feudal hierarchy.

chiang kai-shek, too, puts special stress on the doctrine of the mean. during the ten-year civil war period, chiang kai-shek engaged in counter-revolutionary military encirclement and suppression of the people's revolutionary forces which were under the leadership of the communist party of china, on the one hand, and fervently trumpeted the doctrine of the mean on the other. he attempted to use the outworn trash of the doctrine of the mean to maintain the semi-feudal and semi-colonial social system and his fascist dictatorship of the landlords and comprador-bourgeoisie, paralyze the revolutionary will of the people, bind them hand and foot and restrain them from rising in revolutionary rebellion, so as to maintain the reactionary rule of imperialism, feudalism and bureaucrat-capitalism in china. the military encirclement and suppression and advocacy of the doctrines of confucius and mencius are chiang kai-shek's dual tactics to suppress revolution.

during the period of socialism the doctrine of the mean is still an ideological weapon used by the landlord class and the bourgeoisie to oppose the revolution. in this historical period the question is whether to change or stick to the old, make revolution or stage a come-back, advance or retrogress. this is a very acute struggle. its reflection in philosophy stands out as a sharp struggle between dialectics and metaphysics. applying the marxist-leninist theory of the unity of opposites in observing socialist society, chairman mao advanced the thesis of continuing the revolution under the dictatorship of the proletariat and formulated the basic party line for the whole historical period of socialism. in order to uphold the political and economic interests of the declining, moribund bourgeoisie and all other exploiting classes and to further their criminal plots to subvert the dictatorship of the proletariat and restore capitalism, liu shao-chi,

lin piao and other chieftains who pushed a revisionist line, like the reactionary classes in past history, used the doctrine of the mean as an important ideological weapon to oppose the proletarian revolution, the dictatorship of the proletariat and continuing the revolution under the dictatorship of the proletariat and to oppose the party's basic line for the entire historical period of socialism. liu shao-chi took the confucian doctrine of the mean as his philosophic lodestar. when, guided by the party's general line for the period of transition, socialist transformation in respect to ownership and on other fronts was carried out, liu shao-chi hastened to put forward the slogan "strive to consolidate the new democratic system" to oppose the transformation of ownership and counter the party's general line for the period of transition in an attempt to perpetuate capitalism in both town and country. when the chinese people were making a big leap forward in 1958 under the party's general line for building socialism, liu shao-chi and lin piao hurled all kinds of abuse against the big leap forward and the people's commune and clamoured for a retreat. they used the reactionary philosophy of the doctrine of the mean in a futile attempt to counter the party's general line of going all out, aiming high and achieving greater, faster, better and more economical results in building socialism, oppose the big leap forward in socialist construction, and create counter-revolutionary propaganda for a restoration of capitalism and a turning back of the wheel of history.

the great proletarian cultural revolution has dealt heavy blows at the forces of imperialism, revisionism and all reactionaries abroad and the landlords and bourgeoisie within the country. it pounded the old ideas, culture, customs and habits which were characteristic of the exploiting classes. a series of new socialist things emerged in the course of the cultural revolution. china has undergone very profound social changes. lin piao, like the representatives of all exploiting classes, nursed an inveterate hatred for the great proletarian cultural revolution. he brazenly described the doctrine of the mean as "rational", maliciously lashed out at the cultural revolution and painted the excellent situation in somber colours. he took the doctrine of the mean as one of the props of his theory for staging a counter-revolutionary coup d'etat and launching a vengeful counter-attack on the proletariat and the great proletarian cultural revolution.

the article points out that the reactionary philosophy of the doctrine of the mean cannot in any way check the advance of history. one revolutionary leap forward follows another and the reactionary philosophy of the doctrine of the mean meets one defeat after another. the great teacher chairman mao says in a conclusive statement: "opportunists who want to stem the tide are to be found almost everywhere, but the tide can never be stemmed. socialism is everywhere advancing triumphantly, leaving all obstructions behind." the downfall of liu

shao-chi and lin piao is not the end of the struggle. the struggle between revolution and restoration, between advance and retrogression, will continue throughout the whole historical period of socialism. the reactionary forces of the bourgeoisie will always attempt to stage come-backs and turn the wheel of history back. we must sharpen our political vigilance. we must resolutely resist the counter current of preservation of the old, capitalist restoration and retrogression. we must use marxism-leninism-mao tsetung thought as a sharp weapon, thoroughly repudiate the doctrine of the mean, the reactionary thinking of confucius and the idea of revering confucius and opposing the legalist school, and carry the socialist revolution in the superstructure through to the end.

WORKER-CADRES

Worker-Cadres of a Railway Engine Section in China

(NCNA-English Peking, Feb. 15, 1974)

over 90 per cent of the cadres of one of china's biggest railway engine sections, that in peking, are former engine drivers, bench workers and other rank and file workers. one-third of them have been promoted since the great proletarian cultural revolution.

the fengtai engine section has 2,700 workers and 118 steam locomotives. it is in charge of transport on certain sections of the peking-shanhaikuan, peking-changchiakou and the round-the-city line. it has topped the state quota year by year and production costs have gradually gone down.

outstanding workers in the engine section have been promoted in line with chairman mao's teaching on training cadres from among the workers.

its revolutionary committee is now headed by five worker-cadres and its two major workshops are run by 42 former workers. most of those in charge of technical matters, equipment, planning, supplies and other management work are also chosen from among the workers.

many of the leading cadres are veteran workers who suffered oppression and exploitation in old china. after liberation, with the pride and happiness of being masters of the country, they have worked hard in promoting

revolution and production. a fair number are model workers and activists in the study of chairman mao's works.

among them is kuo shu-teh, a poor peasant who became a railway worker at the age of fifteen and was beaten up and abused in other ways up to the time of liberation.

then he became an engine driver and was cited several times during the war of liberation and the war to resist u.s. aggression and aid korea as he defied enemy strafing and bombing to move ammunition to the front. in 1951 he attended the national model workers conference at which our great leader chairman mao cordially shook hands with him.

regarding the honour rendered him by the party and the people as a new starting point for continuing the revolution, kuo shu-teh worked even harder. the following year he was promoted to be deputy head of the fengtai engine section. later the party organization sent this veteran who had only a few years' schooling to study at a railway institute.

in 1958, 34-year-old kuo shu-teh became head of the section. he often led the workers in studying chairman mao's works and continued to work by their side. he joined them in making innovations to mechanize or semi-mechanize some of the processes previously requiring heavy physical labour.

like kuo shu-teh, the other worker-cadres, in their blue over-alls blackened by grease and coal dust, also take part in physical labour with the workers and solve problems in revolution and production on-the-spot.

veteran worker yang chan-chun, who came to the section as a stoker in 1953, was elected party committee secretary last year. he continued to go to the grass roots to tackle knotty problems with the workers.

one trunk line section has many tunnels. the locomotive used to run backwards in summer so as not to raise the temperature in the tunnels to protect the health of the workers. but the traction force would be reduced.

yang chan-chun led many cadres, workers and technicians to make on-the-spot investigations. after repeated trials they worked out a way for the locomotive to run backwards without reducing the haulage capacity. transport tonnage has since been greatly raised in summer.

many outstanding young workers have also been promoted to leading posts.

a new railway line with many tunnels and bends and steep gradients was open to traffic in the winter of 1972. to ensure running safety, former engine driver wang ke-chung, a young deputy workshop director, walked more than

100 kilometres with workers and othdr cadres against piercing wind to inspect the signals, switches, mountain tunnels and bends and draw up safety measures.

the party organization of the engine section regards the training and promoting of worker-cadres as important in consolidating working class leadership of socialist enterprises.

the worker-cadres have ample opportunity to be tempered in practice. the party committee has also made plans to send them to study in colleges, party schools or study classes to raise their theoretical level of marxism-leninism and their educational and technical levels.

RUSTICATION OF EDUCATED YOUTH

Educated Young People Along China's Northern Frontier Build Up New Socialist Animal Husbandry Area

(NCNA-English Huhehot, Feb. 15, 1974)

educated young people who have settled on the grasslands of china's northern frontier have been rapidly tempered into a new force for construction and defence of the frontier and are helping build up a new socialist animal husbandry area. they have achieved this under the leadership of the party organizations and benefited from re-education by former poor and lower-middle herdsmen.

since 1968, 1,100 educated young people from the cities of peking, huhehot and silinhot have come to settle in abaga banner in the inner mongolian autonomous region.

determined to take root in the grasslands and build them up, they assiduously study works by marx, engels, lenin, stalin and chairman mao in association with reality. they often ask former poor herdsmen to recall their past misery and contrast it with their present happy life. they also study the history of class struggle in this animal husbandry area and how the herdsmen were emancipated. these school graduates enthusiastically participate in class struggle, the struggle for production and scientific experiment. this has raised their consciousness of class struggle and the struggle between the two lines. many of them have been admitted into the

communist party or the communist youth league, and quite a number have been elected to the leading bodies at the banner, commune or production team levels. some are on the party committee of the autonomous region.

since becoming a bookkeeper of a production team, chang shen-yi from peking has earnestly studied the party's line and policies and learned from the advanced experience of other places. this young city school graduate has helped the herdsmen establish sound financial rules and regulations. he devotes himself to public interest without any thought of self and consistently takes part in productive labour. former poor and lower-middle herdsmen call him the "red manager of our production team".

li chou and tung lung-cheng, two girl graduates who settled in the paogetawula people's commune, have modestly learned from the herdsmen how to tend sheep and deliver lambs within half a year. they were praised for fighting against a blizzard on the grassland for two days and one night to protect the flocks of the collective. in the past few years 1,700 head of improved breeds of sheep have been added to the flocks they tend. the survival rate of sheep and lambs is the highest in the production team.

educated young people in paiyintehliger production team formed a water conservancy shock force. designing a project and building it by themselves, they diverted a spring from elsewhere after 45 days of hard work. this provides water for more than 10,000 head of livestock.

displaying the revolutionary spirit of daring to think and to act, these educated young people take part in mass scientific experiments along with scientific personnel and old herdsmen. a group of young intellectuals settling down in the sajutoya production team worked with the herdsmen and in 1971 built a small hydro-power station which could generate electricity and also pump water to irrigate grasslands. they set up a small powdered milk workshop powered by the station. then they formed a three-in-one combination scientific research team with members of the grasslands scientific research institute of the inner mongolian autonomous region and experienced herdsmen to trial-plant fine fodder grass. in 1972, they planted almost two dozen varieties of fine grass strains, most of which are now growing well.

educated young people have contributed to cultural, educational, health, commercial and other work. now more than two hundred of them have become primary school teachers, barefoot doctors, shop assistants, tractor drivers and film projectionists. an educated city girl named li yen-hsin is a primary teacher in the paiyinhangkai production team. she braved bitter cold and snow and went from place to place on the vast grasslands to teach the children. acting on the chairman mao's teachings,

young barefoot doctors whole-heartedly serve the herdsmen. carrying medical kits, they treat herdsmen right at their homes day or night.

the educated young city people also do militia training in carrying out chairman mao's instruction "heighten vigilance, defend the motherland". with rifles slung across their shoulders and whips in their hands, they graze flocks while on sentry duty defending the northern frontier of the motherland.

AMATEUR ARTISTS

Amateur Fine Art Creations by North China Coal Miners

(NCNA-English Taiyuan, Feb. 14, 1974)

miners of yangchuan city, a well-known coal producer in north china's shansi province, have created large numbers of fine art works in the past few years. this was done under the guidance of chairman mao's revolutionary line on literature and art.

one of their works, a series of pictures entitled "new song of the sea of coal", reflects how they work to raise output by making technical innovations and overcoming difficulties. it was displayed at the national exhibition of serial pictures and traditional chinese paintings held in peking last year.

blackboard newspapers and revolutionary mass criticism bulletins by coal miners often carry art works created by amateur worker artists. full of militancy and clear-cut ideology and with the vitality of life, their works are closely linked with the three revolutionary movements of class struggle, the struggle for production and scientific experiment. as part of the movement to criticize lin piao and rectify the style of work, amateur worker artists of the no. 2 colliery of the yangchuan coal mine created many traditional chinese paintings which describe the revolutionary spirit of the coal miners in criticizing the lin piao anti-party clique.

the coal mine held an exhibition on class education. it gave an account of the workers' movement in the coal mines before liberation and the oppression and exploitation suffered by the miners in those days, as well as their happy life

as masters of the new society today. all these were shown in traditional chinese paintings, serial pictures and clay sculptures. about 180,000 people visited the exhibition.

during the movement to learn from taching, national pace-setter in industry, amateur worker artists of the no. 3 and no. 4 collieries of the yangchuan coal mine made many paintings to encourage people to learn from wang chin-hsi, the hero known as the "man of iron" of the taching oilfield. they put the pictures in front of meeting halls or near the pit heads. the coal miners praised the pictures as giving them great inspiration.

party organizations at all levels in the city pay great attention to workers' amateur fine art activities. they lead the worker artists in studying works by marx, engels, lenin and stalin and chairman mao's works, including "talks at the yenan forum on literature and art". the party organizations guide them in deepening the criticism of lin piao's revisionist line on literature and art and continuing to raise their consciousness in carrying out chairman mao's revolutionary line on literature and art, while fully supporting their amateur fine art activities.

the party committee of the no. 4 colliery often guides amateur fine art groups in choosing subjects and doing the paintings. the amateur artists of the colliery have so far created more than 1,400 poster-pictures and 51 other art works and held 15 exhibitions.

with the help of the party, the number of yangchuan's amateur artists has grown from around a dozen before the cultural revolution to over 150 at present, mainly workers. they draw nourishment from the class struggle and stay close to labour and the people. through amateur art works, they praise the new ideas of the working class and its new outlook.

wang yung-hui, a young worker of the no. 2 colliery, received great encouragement while participating in the battle for higher production in the pit. based on this experience, he painted a picture entitled "another train load under bright lights". the picture shows trains carrying full loads of coal racing along the tracks, which reflects the joy of the coal miners in celebrating the party's tenth congress and their revolutionary labour enthusiasm in building socialism.

a new thing is bound to meet difficulties and suffer set-backs as it grows. just when the workers started to pick up their painting brushes, a few people with bad intentions began to spread such comments as: "so some coal miners imagine they can paint exclamation", etc. when the party committee of the no. 4 colliery heard of this, it promptly organized the coal miners to study chairman mao's directives on the revolution in art and literature and vigorously criticize lin piao and his like.

in trumpeting the idealist fallacies about "theory of innate genius" and "theory of inspiration". this strengthened the workers' consciousness of materialist theory of reflection, which is, that valid knowledge comes from practice. the workers came to understand that the labouring people are not only the creators of material value but are also makers of all art and culture. the working class must occupy the ideological and cultural front and carry the revolution in the superstructure to the end. after their consciousness was raised, these amateur artists became more determined to draw the heroic working class. after working hours, they made sketches in the pits and above ground. the miners warmly welcomed and supported their efforts. they encouraged the amateur artists, saying "doesn't it take work to make anything? stick to it, you'll draw better by working at it." with such warm encouragement, the amateur artists of the no. 4 colliery made over two thousand sketches in two months.

the professional art workers of the yangchuan cultural centre help expand the ranks of the worker amateur artists. they follow the orientation of serving the workers, peasants and soldiers and serving proletarian politics and socialism. they go to the coal mine to give various kinds of training classes, work in the pits and visit outstanding workers with the amateur artists, make sketches, study themes with them and help them to master basic painting skills. they also go to the pits with the worker amateur artists to do propaganda and help to put out wall papers and stage exhibitions in class education, thus giving impetus to the workers' amateur art activities.

MINORITY NATIONALITIES

Central China Minority Mountain Area Prospers

(NCNA-English Changsha, Feb. 14, 1974)

a central china minority mountain area, once poor and backward, has over the past two decades made rapid progress in production, education and medical work. local minority people achieved this through their concerted efforts under the guidance of the party's policy toward nationalities.

the tuchia-miao autonomous chou in western hunan province has 1.8 million people. over 40 per cent of them are of tuchia and miao nationalities, the rest being yaos, huis and hans.

inaccessible to modern vehicles before liberation, the area had no industry then and farm production was backward. minority people fled deep into the mountains to escape harsh oppression and exploitation by the kuomintang reactionaries. there they took shelter in caves or thatched huts, leading a hand-to-mouth existence.

regional autonomy was established in 1952 in line with the party's policy of equality between nationalities. a large number of minority cadres were trained by the party and the people's government. more than 8,000 cadres of tuchia and miao nationalities are now working at various levels in leading party and government departments. some 44 per cent of the secretaries and deputy secretaries of party organizations at the chou, county, district and people's commune levels are of tuchia and miao nationalities.

in the past the area lacked water. the minority people used the primitive "slash and burn" farming method. crops yields were extremely low. grain yield on dry land was around 375 kilogrammes per hectare and that of rice around 0.75 tons.

under party leadership after liberation, the minority people took the road of socialist collectivization. with state assistance and by their self-reliant efforts, they completed more than 50,000 irrigation projects and built 3,000 pumping stations and hydro-electric power stations. grain output in 1958 was double the pre-liberation figure. output last year was considerably higher.

the natural conditions in the hsiakuang production brigade of the yunghsingchang commune in luhsi county used to be very poor with all its fields on mountain slopes. the brigade frequently suffered from mountain torrents or drought. in the same spirit as tachai, national pace-setter in agriculture, they worked in unity for several years to finish a 23-kilometre-long canal winding on the

mountain-slope and seven ponds on the mountain. these projects now water 90 per cent of the rice fields. two crops of rice are grown a year. per hectare grain yield in the brigade in 1973 was over 7.5 tons.

the area in western hunan, which had to depend on other places even for cooking pots before liberation, now has 300 factories that make iron, machinery, power, plastics, chemical fertilizer, insecticides, textiles and building materials. they now produce enough for local use, with a surplus for other places. state investment in 1973 was four times that in 1965, the year before the cultural revolution.

a large number of workers of tuchia and miao nationalities have been trained to cope with the growing industry. minority workers now account for more than 40 per cent of the autonomous chou's total. after he entered a machine tool manufacturing and repair factory in chishou county in 1958, worker wu yung-hua of miao nationality was sent to study in shanghai, changsha and other cities. he has become a skilled turner. recently he was elected a member of the factory party committee and promoted deputy head of the technical testing section.

a network of highways nearly 3,000 kilometres long was built in the autonomous chou and reaches 70 per cent of the rural people's communes. before liberation things were carried mainly on shoulder poles or people's back.

educational and medical undertakings have also been expanded greatly. the area now has a university, 300 middle schools and nearly 4,000 primary schools as against 10 middle schools and 400 primary schools in 1950, the year after china's liberation. upwards of 95 per cent of the minority nationality children are now in school. the number of minority teachers is nearly three times the 1965 figure. medical schools were also set up.

the number of medical workers is 19 times the pre-liberation figure and sick beds, 31 times. the commune members can now get medical treatment in their villages, thanks to the establishment of a co-operative medical service. since the beginning of the cultural revolution, nearly 300 minority medical workers and 20,000 barefoot doctors have been trained.

the living standards of the people keep improving as production grows. the local people, who huddled in thatched huts or caves before liberation, have moved into bright, new houses.

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* FOREIGN RELATIONS *
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CHINA AND BRITAIN

Jen-min Jih-pao Article Hails Just Struggle of British Coal Miners

(NCNA-English Peking, Feb. 15, 1974)

the "people's daily" today carries a signed article entitled "the just struggle of the british coal miners".

the article points out that the nationwide strike staged by 270,000 british coal miners since february 10 in defiance of pressures exerted by the ruling class is an expression of the steadily deepening financial and economic difficulties and sharpening class contradictions in britain, and it also indicates a new upsurge in the british workers' struggle.

the article says that the british government announced last year a third-stage programme for controlling inflation, which in effect is a programme restricting the reasonable demand of workers for higher wages while allowing the commodity prices to continue to rise. with their real income decreasing constantly, the british workers are getting more and more impoverished. oppression by the monopoly capitalists in all its forms is bound to arouse strong resistance from the workers.

the article points out that the coal miners living at the bottom of british society are suffering from most relentless exploitation by monopoly capital. at a time when the british economy is sharply worsening, they often bear the brunt of the monopoly capitalists' intensified attack on the working class. these are the circumstances in which the coal miners have strengthened their staunch fighting spirit. it is by no means accidental that in recent years they have always been at the forefront of the surging strike struggle of the british working class. the miners' struggle against over-time work beginning last november fully demonstrates their might. by launcning a nationwide strike, which marks a new height in their struggle, the coal miners will certainly deal a heavier blow at the british monopoly capitalists.

the article points out that the british authorities have, in the past few months, applied both hard and soft tactics in their attempt to halt the miners' just struggle. they have on the one hand tried their utmost to induce the miners to lower their demand for wage increases; on the other hand, they have declared a "state of emergency" on four occasions since november 13 last year and introduced a

three-day work week beginning january 1 -- an attempt to lay the blame on the striking workers for britain's economic difficulties and its energy crisis. as soon as the coal miners decided on a nationwide strike starting february 10, the conservative government announced a general election to be held on february 28, sixteen months ahead of schedule, in an effort to compel the miners to cancel the strike. some labour party leaders expressed the "hope" that the strike would be postponed. this clearly shows that the two british parties, under whatever label, speak only for the british monopoly capitalist class and can in no way represent the interests of the british working class.

the rapid deterioration of the british financial and economic situation is a reflection of the general crisis of the capitalist system in britain and an evil result of the policies pursued by a succession of british governments in the interest of the monopoly capitalists. the coal miners' struggle is entirely just because it is a counter-attack on the monopoly capitalists who are trying to shift the burden of economic difficulties on to the workers, an action to safeguard the workers' right to live. it is obviously absurd to blame the coal miners for bringing about a difficult economic situation in britain.

the article writes in conclusion that the british coal miners' strike fully demonstrates the soaring fighting spirit of the british working class. their just struggle has won active support from the labouring masses in britain. there may still be obstacles of various kinds or even twists and turns in the course of their struggle, but their stubborn fighting spirit in defence of the interests of the working class has been a tremendous encouragement to the labouring masses in britain. with the deepening of the general crisis of capitalism and the sharpening of class contradictions in britain, the british working class will experience a new awakening and the british labour movement will see a new upsurge.

CHINA AND GUINEA

Premier Chou En-lai and Minister Li Chiang Meet Guinean Government Trade Delegation

(NCNA-English Peking, Feb. 15, 1974)

chou en-lai, premier of the state council, and li chiang, minister of foreign trade, this evening met and had a cordial and friendly conversation with moussa sanguiana camara, leader of the government trade delegation of the republic of guinea and minister of internal commerce, and all members of the delegation.

present at the meeting were leading members and staff members of chinese departments concerned, including chang keng-ho, chao yuan, chu chuan-hsien and lo hsu.

moriba makhassouba, charge d'affaires ad interim of the guinean embassy in peking, was present.

China and Guinea Sign 1974 Trade Protocol and Agreement on Commodity Loans

(NCNA-English Peking, Feb. 15, 1974)

a trade protocol for 1974 between the governments of the people's republic of china and the republic of guinea and an agreement on the provision of commodity loans by the government of the people's republic of china to the government of the republic of guinea were signed here today.

the protocol and the agreement were signed by li chiang, chinese minister of foreign trade, and moussa sanguiana camara, leader of the guinean government trade delegation and minister of internal commerce, on behalf of their respective governments.

the signing ceremony was attended by chang keng-ho, departmental director of the chinese ministry of foreign trade, and moriba makhassouba, charge d'affaires ad interim of the guinean embassy in peking.

CHINA AND IRAQ

Iraqi Economic Delegation Leader Gives Dinner in Peking

(NCNA-English Peking, Feb. 15, 1974)

abdul fatah al-yaseen, director of the northern affairs office under the iraqi revolutionary command council and member of the regional leadership of the arab baath socialist party, gave a buffet dinner here this evening on the occasion of the visit to china of the iraqi economic delegation led by him.

among those present were li chiang, minister, and yao yi-lin, vice-minister, of foreign trade; ho ying, vice-minister of foreign affairs; li ke, vice-minister of economic relations with foreign countries; and leading members of chinese departments concerned.

iraqi ambassador to china falih a. razzak al-sammarraie attended.

the buffet dinner was permeated with a warm atmosphere of the friendship between the peoples of china and iraq.

CHINA AND ITALY

Chinese Workers, Peasants, Soldiers Continue Criticizing Antonioni's Anti-China Film

(NCNA-English Peking, Feb. 15, 1974)

peking press has been giving wide coverage in recent days to articles by chinese workers, peasants, soldiers, teachers, students and commercial workers, condemning the anti-china film, "china", by the italian director m. antonioni.

these articles cite a host of facts to show the splendid achievements of the chinese revolution and refute antonioni's distortions and denigration of new china. approaching the question from various angles, they expose antonioni's reactionary features in producing the film to meet the needs of imperialism and social-imperialism.

chang pai-fa, a well-known building worker, contributes an article to the "people's daily", condemning antonioni for his misrepresentation of the chinese capital. he writes: "we building workers and participants in the

construction of our capital are indignant at antonioni's vicious motives and despicable tricks." chang pai-fa started working in peking's municipal construction in 1951 when he was a teenager. he and his work-mates helped build the great hall of the people, the capital indoor stadium, the heavy electrical machinery plant, several colleges and a great number of apartment houses.

chang pai-fa points out that peking in the past two decades or so has put up more than 50 million square metres of floor space of new housing, over 2.5 times the floor space created in several centuries before liberation. new roads and streets total several thousand kilometres.

in old china, he recalls, the imperialists and the comprador-capitalist class knew how to exploit the labouring people, but had no interest in city planning. new china set out to transform the old cities and build new ones in a planned way. at the same time, efforts were made to dispose of waste gas, liquids and solids so as to ensure the health of the people. "isn't this much superior to the phony 'prosperity' in the capitalist countries where numerous slums are hidden behind high-rise buildings? isn't this much better than the smog-enveloped cities in those countries where the monopoly capitalists are bent on profits in total disregard of the well-being of the people?" chang pai-fa asks.

"we will continue to transform irrational things left over by the imperialists and the reactionary ruling class," chang pai-fa adds. "we welcome the concern and good-intentioned criticism by our friends from other countries regarding our municipal construction. but we will absolutely not allow antonioni and his kind to throw mud at our country under the pretext of presenting china to the world."

"gone are the days when the chinese people were bullied and insulted. attacks and slanders by the reactionaries hostile to the chinese people cannot prevent new china from marching ahead," chang pai-fa says in conclusion.

some members of the china-albania friendship people's commune contributed an article to clarify what antonioni had done in their commune. the article says that antonioni went so far in vilifying the people's commune that he tried to fabricate a fighting scene among commune members for his camera. his vicious attempt was rebuffed by a leading member of the commune. while spending time with a family in nankao production team, antonioni deliberately smeared the commune member, saying he had been notified in advance and had prepared his house so as to put on a show. antonioni said: "it was not like this yesterday." the commune leading member accompanying him gave him the lie then and there, saying: "you came yesterday and took some shots. why

don't you bring them out and show them on the spot to see whether the scene is the same?" this challenge left antonioni speechless. before antonioni began the camera work, a leading member briefed him on the changes in the commune since liberation, especially during the great proletarian cultural revolution, and invited him to see them for himself. but antonioni turned down the offer. even the few places he agreed to visit had no appeal for him. he took a few shots of them only to cover up his real intention because he later cut them out.

the commune members' article says: antonioni stayed in the commune for two days and could find no straw to catch at. he had to use the narration as his weapon to abuse us. he smeared us for "poverty". "poverty" is a word very familiar to us. we heard john foster dulles, khrushchov and brezhnev muttering the word, out of their extreme hatred for socialist china and the chinese people. antonioni said maliciously that "it would be naive if we think we have discovered a rural 'paradise'." it is true that we are still not well off and so we have to keep working hard. but compared with the hellish life before liberation, we poor and lower-middle peasants feel we are in paradise. the "paradise" antonioni painstakingly searched for -- the "paradise" of the landlords and capitalists and the "paradise" for western adventurers -- has gone for good. and this is precisely why antonioni, an anti-china imperialist agent, was so annoyed and left no stone unturned in making trouble.

pa yi-ping of the chinese people's liberation army writes an article criticizing antonioni for distorting the facts of the chinese p.l.a. antonioni stealthily photographed an ordinary cargo boat on the whangpoo river and then described it as a "warship of the chinese navy". he wanted to show the chinese people's liberation army as poorly equipped.

pa yi-ping's article says: "mr. antonioni, we defeated the japanese fascists by using rifles and eating millet and wiped out eight million chiang kai-shek bandit troops armed with modern u.s. weapons. we were thus able to turn buildings in the former foreign concessions which you cherish into our work places. our strength is proved by our victory in defending chenpao island in northeast china and by our recent victorious naval battle in defending our hsisha islands against the south vietnam nguyen van thieu puppet troops. you thought you were clever in photographing one thing and then lying that it was a 'warship' in your narration. this doesn't lessen the greatness of the chinese people's liberation army, but only serves to show up your trickery."

the article says: "the chinese people and army know what imperialism, social-imperialism and their lackeys are like. we have never slackened our vigilance against

plots aimed at subverting and invading china. we tell antonioni straight out that the chinese people are not to be bullied and the chinese people's liberation army is indestructible exclamation"

an article written by shop assistants of the peking department store refutes the film as imperialist slander about the chinese people.

the article says: "what is the living standard of the chinese people? the chinese working people have the right to say. since liberation, the state has raised the wages of workers and staff members on four occasions. their wages average over 50 per cent higher than in 1952. the state has time and again raised the price it pays for agricultural and side-line products and lowered the prices of manufactured goods and means of production for the countryside. the supply of the main items of manufactured consumer goods has increased from several to dozens of times. our department store's sales volume last year was double that for 1956. prices in china remain stable. the retail price of some goods has been lowered gradually. prices for medicines were cut by an average of 37 per cent in 1969. this was 80 per cent lower than in 1950."

the article condemns antonioni as engaged in a hopeless endeavour, as futile as a dog baying at the moon.

huang shuai, a pupil of the no. 1 primary school of chungkuantsun in the haitien district of peking, wrote that antonioni was slandering the children of china. her article deals with his comment that the kindergarten children were "very lovely", but that all their songs were "political" and such "political" education was harmful to children.

she wrote: "we know that education has a class nature. the party gives us proletarian education to train us as successors to the revolutionary cause of the proletariat and to prevent capitalism from coming back in our country.

"we have heard from our parents and other grown-ups how they suffered in the old society. the children too were hungry and cold. some starved to death, other children had to go begging, some became child-labourers and others were sold like animals. chairman mao and the communist party of china led the people in making a victorious revolution so that we children could have the happy life we do today. we sing in praise of chairman mao, of the communist party of china and socialism with warm love from our hearts. maybe antonioni, because he serves the imperialists, cannot understand this and can't bear to hear such songs."

huang shuai and other pupils indignantly condemned antonioni for maliciously insinuating that chinese children are manipulated like the cloth puppets he photographed in a nanking kindergarten. huang shuai said: "we listen to the teachings of chairman mao and observe revolutionary discipline, but no imperialist agent can tell us what to say or do. antonioni, you made an anti-china film and carried out reactionary activities. we have to criticize you and fight you to the end."

CHINA AND LATIN AMERICA

China's Wuhan Acrobatic Troupe Leaves Peking for Latin American Countries

(NCNA-English Peking, Feb. 15, 1974)

the wuhan acrobatic troupe of china with shen chien as its leader and yang jui as its deputy leader left here by air this morning for a performance tour of latin american countries including guyana.

the troupe was seen off at the airport by fu hao, vice-minister of foreign affairs, yu hui-yung, member of the cultural group under the state council, lin lin, vice-president of the chinese people's association for friendship with foreign countries, and leading members of other departments concerned, as well as dozens of acrobats of the peking acrobatic troupe.

also present were david arthur singh, guyana's ambassador to china, and c. molinari, attache of the argentine embassy in peking.

MALAYSIA

Malaysian Paper Denounces Rivalry of US and USSR for Hegemony in Indian Ocean

(NCNA-English Peking, Feb. 14, 1974)

the rivalry between the united states and the soviet union for hegemony in the indian ocean is denounced by the malaysian newspaper "sing ping yit pao" in its editorial, february 8.

the editorial says, "since the soviet fleet forced its way into the indian ocean, the tension in this ocean has run higher than ever. for the purpose of extending its influence in south asia, it is necessary for the soviet union to maintain its military presence in the indian ocean. the soviet fleet has entered the indian ocean and it is now busy trying to find a base where it can station its navy."

as for the military presence of the u.s. in the indian ocean that is part of its global strategy, it goes on to say, "because of its special relations with britain, the united states easily got a foothold in the indian ocean (on diego garcia island)."

the editorial pointed out that the rivalry between the u.s. and the u.s.s.r. for military expansion in the indian ocean threatens the peace loving developing countries fringing the indian ocean.

dealing with the efforts of those countries to make the indian ocean a peace zone, the editorial says, they "have obviously not attracted the slightest attention from the united states and the soviet union. the reason they turn a deaf ear to them is because the indian ocean is of great strategical value and they have long had a covetous eye on this ocean."

Malacca Straits Are Not International Waters, Malaysia Reiterates

(NCNA-English Peking, Feb. 15, 1974)

the malacca straits are not international waters but the territorial waters of malaysia and indonesia, malaysian attorney-general abdul kadir reaffirmed on february 13, according to a kuala lumpur report.

in answering a question by an m.p. on the situation of the malacca straits in parliament, kadir said, "we promulgated a legislation in 1969 to extend our territorial waters from 3 to 12 nautical miles according to the convention of most nations coasting the seas. because indonesia announced its territorial waters as 12 nautical miles in 1957, and the malacca straits from port dickson down to the southern end of the malay peninsula are not as wide as 24 nautical miles, therefore they are territorial waters of malaysia and indonesia and the two countries divide the waters at the middle line."

he said that the malacca straits have not been declared international waters. however, a few major big maritime powers had once held that the straits were international waters, but this saying has no significance in international law.

kadir said, "malaysia and indonesia declared in 1971 that they acknowledge the usage of the malacca straits according to the principle of harmless navigation. by 'harmless navigation', it means that navigation of ships which does not bring harm to peace, order and security of the countries along the waters."

CHINA AND SOVIET UNION

Soviet Revisionists Go Begging for Foreign Loans

(NCNA-English Peking, Feb. 13, 1974)

excerpts of today's "people's daily" article by tao chiu entitled "soviet revisionists' despicable act of begging for foreign loans" are given below:

acceleration of the militarization of its national economy for aggression and expansion abroad has caused the soviet revisionist renegade clique to engage in a speeded-up arms expansion and war preparation which has landed the soviet economy in a dire predicament. this arises from their contention with another superpower for hegemony in all parts of the globe to win world domination. soviet revisionist social-imperialism is inordinately ambitious but weak in strength and shaky in foundation. while carrying out ruthless plunder and exploitation abroad, it goes round asking the capitalist countries for loans. this self-styled "developed socialist country" is reduced to going begging here, there and everywhere.

the khrushchov dynasty has staged an all-round restoration of capitalism at home and made a mess of the once-flourishing soviet economy fostered by lenin and stalin. khrushchov set the example by going on bended knees to the united states and other western capitalist countries to ask them for loans. he shamelessly put it to u.s. monopoly capitalists: "if american industrialists want a big order from us, they must first pledge to give us loans." if he got loans, he vowed, he would pay them back dollar for dollar. at the same time he declared, "if we could get money from the devil, we would pay him back too." after making the rounds of the u.s. and a number of european countries on his knees and talking himself hoarse, however, he got little. according to incomplete statistics, the khrushchov dynasty managed to raise loans of some 570 million u.s. dollars in the period 1958 to 1963.

brezhnev went even further down the road khrushchov had opened up and is far more ambitious than his predecessor. the brezhnev clique stretches out its hands indiscriminately in order to carry out its frantic arms expansion and war preparation programme, with the result that its economy is today in a position of ever-sharpening contradictions. to cope with the daily aggravating economic difficulties at home, brezhnev, too, has been forced to come out in person and turn to the u.s., west germany and other western countries for help. "moscow's dollar diplomat" is the title the western press has conferred on this superpower chieftain. "the russians are learning to live on credit like everyone else," was the

sarcastic comment made by the british paper "financial times", brezhnev went his predecessor one better and left him far behind.

over two-thirds of the soviet revisionists' loan of 7,200 million u.s. dollars from western countries in the period 1964 to 1973 was borrowed in the period 1970 to 1973. with additional loans from the so-called "fraternal countries," some 3,300 million u.s. dollars in the period 1960 to 1971, the total soviet foreign loans reached more than 10,000 million u.s. dollars exclamation

these facts make mockery of this super-power which styles itself a "developed socialist country." foreign borrowings by the soviet revisionist renegade clique had ulterior motives. the loans obtained from the west were invested in industry and agriculture at home in order to solve domestic economic difficulties. in this way, the soviet revisionists are able to direct funds to the massive arms production and development and expansion abroad to increase their political capital in the bitterly contested race for world hegemony.

the soviet revisionists are finding it increasingly burdensome to repay the capital and pay the interest of these mounting loans.

in order to repay the foreign loans, the soviet revisionist renegade clique has first of all put the burden on the soviet people, fleecing them and drawing on their blood and sweat. one case in point is the repeated postponements of repaying the domestic debts of more than 20,000 million rubles. further, it has stepped up plunder and exploitation of countries of "the council for mutual economic assistance" (comecon) and of the third world.

in addition, like the old tsars before them, it has sold out part of the nation's enormous natural resources. of course, this was not done solely to repay loans. the soviet paper "pravda" on may 16 last year shamelessly advocated that it is necessary to "make fuller use of the rich natural resources of our country and draw funds, equipment and experience from other countries for this purpose, so that some of the products turned out by future new projects can be used to clear debts." it is simply a way of selling out the soviet union by auction.

the loan begging from the capitalist countries carried out by brezhnev and company reflects the inherent weakness of the soviet revisionist social-imperialists. beset with difficulties at home and abroad, they find the going hard. what they have done further reveals their renegade features. in view of the many evil things done by the soviet revisionist rulers, the great soviet people one day, in calling them to account, will show them no mercy.

CHINA AND TUNISIA

Premier Chou En-lai Meets First Tunisian Ambassador to China

(NCNA-English Peking, Feb. 15, 1974)

chou en-lai, premier of the state council, this evening met and had a cordial and friendly conversation with ridha klibi, first ambassador extraordinary and plenipotentiary of the republic of tunisia to china.

present on the occasion were wang pu-ching, deputy director of the west asian and north african affairs department, and chu chuan-hsien, deputy director of the protocol department, of the chinese foreign ministry.

CHINA AND VIETNAM

Tran Binh Gives Film Reception to Celebrate Anniversary of South Vietnam People's Liberation Armed Forces

(NCNA-English Peking, Feb. 15, 1974)

tran binh, charge d'affaires ad interim of the embassy of the republic of south viet nam in peking, gave a film reception here this afternoon to warmly celebrate the 13th anniversary of the unification of the south viet nam people's liberation armed forces.

among the guests were hsiao ching-kuang, chinese vice-minister of national defence; wei po-ting, deputy director of the general political department of the chinese people's liberation army; lu nan-chiao, deputy political commissar of the p.l.a. general logistics department; leading members of various p.l.a. services and arms, the p.l.a. peking units and the peking garrison and other departments concerned kung chao-nien, tsao li-huai, kung chung-chou, chao chieh, tsui ping, lo hua-sheng, li tung-han, ma wei-hua, wang yi-chih, liang feng, kuo tung-chun and shih lin-feng; and chinese ambassador to the republic of south viet nam wang jo-chieh.

also present were ngo thuyen, ambassador of the democratic republic of viet nam to china, and col. nguyen dong, military attache, and other officials, of the d.r.v.n. embassy.

diplomatic envoys and military attaches of various countries to china were present.

a vietnamese feature film was shown at the reception.

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* NATIONAL *
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NOVELS

We Must Correctly Reflect the Brilliant History of the Great Proletarian Cultural Revolution

by

Chao Kuo-ts'ai (赵国才), worker-peasant-soldier student of the Chinese Department, Liaoning University

(Peking Kuang-ming Jih-pao, January 30, 1974)

Kuang-ming Jih-pao Editor's Note:

The fourth issue of "Liaoning University Journal" in 1973 has published four articles by worker-peasant-soldier students in criticism of the short story "Life" (published in the first issue of the Shenyang "Worker-Peasant-Soldier Literature and Art" in 1972). Two articles are reprinted in this newspaper today to be read and discussed by our comrades.

What attitude should be adopted toward the great proletarian cultural revolution? Should it be enthusiastically eulogized, or opposed or even slandered? This is an important characteristic in the present class struggle. The story "Life" distorts the history of the great proletarian cultural revolution and represents a work with serious political errors. Its emergence shows that there is still acute and complex class struggle in the sphere of literature and art.

"Literary and art criticism is one of the principal methods of struggle in the world of literature and art." The

development of mass and militant literary and art criticism and the analysis and criticism of literary and art works with erroneous tendencies are of benefit to the proletarian revolution in literature and art, the ideological construction of the literary and art force and the prosperous development of the creation of socialist literature and art.

From the criticism of the story "Life," we can see that the worker-peasant-soldier students are vigorously engaged in studies in accordance with Chairman Mao's educational policy and have energetically participated in the criticism of the bourgeoisie and revisionism in conjunction with the class struggle and the two-line struggle in society. Facts have shown in a lively way that Chairman Mao's proletarian line in education is in the course of promoting such a gratifying generation of socialist new people!

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The great proletarian cultural revolution is a great political revolution initiated and led in person by our great leader Chairman Mao to oppose the bourgeoisie and all exploiting classes under the dictatorship of the proletariat. This great revolution has smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao, energetically mobilized the socialist initiative of the people in the whole country and given impetus to the vigorous development of socialist revolution and socialist construction. As Chairman Mao profoundly points out, "The current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism." Following the constant penetration and development of the socialist revolution, great political revolutions like the great proletarian cultural revolution are bound to be carried out many times in the future.

Chairman Mao says, "In the world today, all culture, all literature and art belong to definite classes and are geared to definite political lines." Since the great proletarian cultural revolution, a vigorous and prosperous scene has appeared on the literary and art front like the other fronts, and a number of good works which enthusiastically eulogize the great victory of the great proletarian cultural revolution have emerged. They all measure up to a high ideological and artistic level and play an active role in helping the people further understand the profound significance of the great proletarian cultural revolution, the Party's basic line, the laws and characteristics of class struggle in the historical period of socialism and the acute and complex two-line struggle in the great cultural revolution, thus strengthening their consciousness in implementing and defending Chairman Mao's proletarian revolutionary line. However, there are also some literary and art works reflecting the theme of the great cultural revolution which have gone astray from the general orientation of struggle in the great cultural revolution, negated the great fruits of the great cultural revolution and tampered with the history of the great cultural revolution. These should be fully attended to and criticized. The story "Life" is a creation of this kind.

"Life" first appeared on June 1, 1971 and by that time, more than two years had elapsed since the 9th Party Congress was held. The political report to the 9th Party Congress drafted under the auspices of Chairman Mao himself had summed up in a Marxist-Leninist way the great proletarian cultural revolution. However, the author of "Life" ran counter to the fundamental spirit of the political report to the 9th Party Congress and the Party's basic line, and fabricated at his own discretion a story said to be reflecting the "struggle to seize power." With its background in the great cultural revolution in the countryside "at the end of February 1967" and its main line in the contradictions and conflicts between T'ien Ch'ing-shan (田青山 with the nickname Old Iron Head), the leading character in the story, chairman of the confederation of poor peasants and member of the Party branch committee in the production brigade, and Ts'ui Te-li (崔德利), a cadre dismissed during the "four clean-up" campaign and leader of the rebel corps, it describes a struggle for power in Hsiangyang village.

Since the great proletarian cultural revolution is a great political revolution, there are bound to be contradictions of various kinds fraught with acute and complex class struggle and the two-line struggle. But the most important ones playing the decisive role are the contradiction and struggle between the proletarian revolutionaries and the handful of bourgeois representatives who have sneaked into the Party. This is the main line which permeates the great cultural revolution from beginning to end and represents the general orientation of the struggle. Literary and art works which take the great cultural revolution as the theme must grasp this main line and profoundly reflect the birth, development and solution of such contradiction and struggle, before they can reveal the necessity of the great proletarian cultural revolution and the inevitable victory of the proletarian revolutionaries. In the story "Life," the writer has removed this main line and has thus fundamentally distorted and tampered with the history of the great proletarian cultural revolution.

The writer has also written here about the "Wei-tung" fighting detachment which "raises high the revolutionary banner of "to rebel against the reactionaries is justified," and "lights the torch of the revolution." But these are only an insignificant prop to the whole story. The plot of the story, from the beginning through the climax and the end, is permeated with the main line of the contradiction and conflict between Old Iron Head and Ts'ui Te-li.

In the beginning of the story, the writer says, "The great storm of the great proletarian cultural revolution has swept over Hsiangyang village." However, the readers see a quite different scene. In Hsiangyang village, the proletarian revolutionaries have not risen up in rebellion to seize power from a handful of capitalist-roaders in power. Instead, it is Ts'ui Te-li, the cadre dismissed during the "four clean-up" campaign who "rebels" against the broad masses of poor and lower-middle peasants and "seizes power" from Chang Ch'un-sheng (张春生), the Party branch secretary who leads the poor and lower-middle peasants in the whole village in learning from Tach'ai and persists in taking the socialist road.

The class enemy is described as extremely overbearing. Over a period of a few days, Ts'ui Te-li, the cadre dismissed during the "four clean-up" campaign, pays nine visits to the house of a landlord called K'ung Hsiang-ko (孔香阁) to secretly draw up plots. He has done many evil things: he incites the commune members to send out carts to "do business"; he poisons the livestock; he writes anonymous blackmail letters and vainly attempts to divide up clandestinely the collective reserve grain. Using Old Wang, the animal keeper, as a mouthpiece, the writer says, "At the twinkling of an eye, you (Old Iron Head) have pasted big-character posters in all the streets, lanes and road intersections."

But the positive forces are described as pale and feeble. Chang Ch'un-sheng, Party branch secretary of the production brigade, has to stand aside. In addition, he draws in his horns and not even his shadow can be seen. Thus Old Iron Head has to fight a lone battle. The masses around him are also described as lacking in the awareness of the two-line struggle. Just take a look at Yü Hsüeh-chün (于学军), Old Iron Head's sole and capable assistant and platoon leader of the militia. Surprisingly enough, he has no concept at all of the enemy situation, and pins his hopes on Ts'ui Te-li in exposing the capitalist-roaders in the Party and revealing the monsters and freaks. He regards the encirclement and harm brought on Old Iron Head by Ts'ui Te-li as an ordinary "bombardment from the side." Wang Hsing-yeh (王兴业), the animal keeper, is even more muddle-headed. When the politically naive and ignorant Yü Hsüeh-chün is about to go to argue with Ts'ui Te-li (and that fits precisely into the snare laid down by Ts'ui Te-li), "Old Wang suddenly stood up and said, 'Count me in!'" When Old Iron Head asks them, "Have you thought about it? Why has Ts'ui Te-li made such great efforts in spreading rumors? What is he up to?" Yü Hsüeh-chün and Old Wang cannt answer--"They were preoccupied solely with anger, and nobody had thought of this question and nobody could give any words in reply offhand." Although the old companion of Wang Hsing-yeh indicates a desire to "keep an eye" on Ts'ui Te-li, "the bad fellow with an ulcer on his head and an abscess on his feet" till he is "placed in the coffin," he can only scribble such sentiments on the walls of his own house. On the other hand, Ts'ui Te-li has availed himself of an opportunity to throw rat-poison into the livestock trough, thus poisoning all the domestic animals in the production brigade.

Old Iron Head, who plays the role of the leading positive character, is not a Communist Party member with a high awareness of the two-line struggle either. Ts'ui Te-li has "seized power" for six to seven days and there is great confusion in the village. At such a crucial moment of the struggle for power, he is still free from anxiety, and holds the view that "the steamed dumplings in the cooking pot have just been heated, and it is still not the time to remove the cover." The poisoning of the livestock sounds a second alarm for him, but instead of fully mobilizing the masses and energetically organizing the masses to seize power from Ts'ui Te-li and his gang of bad eggs, he "hastily took up two big pieces of cake, and shouldering a sharp hoe, he went to work in the fields together with Yü Hsüeh-chün."

"All revolutionary struggles in the world are for the seizure and consolidation of political power." Only after the revolution has been grasped can production be promoted. Only by snatching back as soon as possible the

power usurped by Ts'ui Te-li could the revolutionary enthusiasm of the broad masses of the poor and lower-middle peasants be aroused and the problem be fundamentally solved. But in the face of such a major question of right and wrong, Old Iron Head appears to be lethargic in thinking and indifferent. He is in fact a stupid person in politics who "engrossses himself only in pulling the cart without raising his head to look at the road ahead."

After the poisoning of the livestock, he pins his hope of tracking down the criminal on Ting Shih-ming (丁士明), an educated youth who has settled in the village. People may ask: If Ting Shih-ming had not been awakened in time, wouldn't this case remain unsolved? What is the role played by the broad masses of people? In fact, both the occurrence of the crime (The writer writes: The animal keeper Old Wang slept lightly. Normally he "could hear even the sound of a cat passing outside the window," but since "he had spent most of his time the previous night at a meeting, he was more soundly asleep that night" and had thus "given the evil fellows an opportunity") and the solution of the case depended a lot on chance.This naturally lacks a sense of reality and sufficient persuasive power.

What is worth pointing out in particular is that even during the great proletarian cultural revolution when Chairman Mao and the Party Central Committee directly kept the broad masses of revolutionary people informed of the general and specific policies of the Party, Ts'ui Te-li and his company could seal off the voice of Chairman Mao and the Party Central Committee and detain "the letter from the Chinese Communist Party Central Committee to the poor and lower-middle peasants in the rural people's communes and the cadres at all levels in the whole country." Yü Hsüeh-chün could only get hold of this letter in the hsien. This has not only exaggerated the strength of the class enemy and disparaged the role of the poor and lower-middle peasants as the main force, but is also entirely unrealistic. Everybody knows that this letter was openly published in the newspaper and broadcast on the radio directly to the poor and lower-middle peasants and could also be passed around in big-character posters. Could it be possible that there was no information of it whatsoever in the Hsiangyang village? Isn't the writer here promoting the "theory of the backwardness of the masses"?

In short, between the lines of the story, we see not the great proletarian cultural revolution as a great mass movement. As early as in August 1966, at the initial stage of the great proletarian cultural revolution, Chairman Mao pointed out, "This is a large-scale movement which has really mobilized the masses and is of great significance in ideologically revolutionizing the people throughout the country." However, as late as the end of February, 1967, we could not see the revolutionary force of the broad masses of the poor and lower-middle peasants in Hsiangyang village. What else can this be if this is not a serious distortion of the dynamic great proletarian cultural revolution? In short, what "Life" does tell us is that the capitalist-roaders within the Party, the cadres dismissed during the "four clean-up" campaign and the landlord elements are haughty at the time, and the poor and lower-middle peasants are on the defensive everywhere, thus standing the entire history of the great cultural revolution on its head.

The writer may defend himself saying, "Doesn't the story end with the victory of the poor and lower-middle peasants?" We say that this cannot change

the basic theme of the work, which depicts the upright as being unable to prevail over the crooked and publicizes the "victory" of a handful of class enemies headed by Ts'ui Te-li, the cadre dismissed during the "four clean-up" campaign, and counter-revolutionary elements. The criticism and repudiation meeting at the end is only a brilliant tail. The event described in this story may have happened in individual localities, but literary and art works should not transplant it mechanically and naturalistically. Revolutionary writers and artists must grasp the essence and the main trend of life and make literary and artistic generalizations, which originate in life but stand above life and correctly reflect the brilliant history of the great proletarian cultural revolution, so that literary and art works can genuinely become the "weapon for uniting the people and educating the people and attacking and wiping out the enemies" and duly bring into full play their combat role.

How to correctly reflect the combat life and great fruits of the great proletarian cultural revolution through literary and art works is an extremely important topic and a very urgent task. Therefore, the writer must first deeply understand and recognize the great proletarian cultural revolution. The revolutionary writers and artists must strive to remold their world outlook, arm their brains with Marxism-Leninism-Mao Tse-tung's thought, seriously study the documents of the 10th Party Congress and deeply understand the Party's basic line. Only thus can they produce better works in larger quantities to serve proletarian politics and consolidate the dictatorship of the proletariat.

* * *

"Life" Distorts the Image of the Revolutionary Masses

by

Ch'en Chung-hsiao (陈忠孝), worker-peasant-soldier student of the Chinese Department, Liaoning University

(Peking Kuang-ming Jih-pao, January 30, 1974)

"Life" reflects the class struggle in a rural production brigade during the great cultural revolution; but it has given an erroneous presentation of both sides in the struggle--the revolutionary force and the counter-revolutionary force. The story describes the representative of the counter-revolutionary force--Ts'ui Te-li, the cadre dismissed during the "four clean-up" campaign, and a counter-revolutionary element, as haughty, overbearing and swaggering like a conquering hero. On the contrary, the broad masses of the poor and lower-middle peasants are described as mediocre, common, sluggish, incapable and taking a passive stand everywhere. The story distorts the genuine outlook of the great cultural revolution and spreads the "theory of the backwardness of the masses" based on the idealist concept of history.

According to the story of the writer, when Ts'ui Te-li was still the Party branch secretary in the production brigade, he had done many evil deeds to make "the bad people welcomed and valued everywhere but caused the good people to suffer indignities." He devised tricks to deceive the state. His private life was degenerate and decadent and he had contact with the four types of evil elements in the village. Meanwhile, he also had a complicated history. Such a lawless cadre who was dismissed during the "four clean-up" campaign and had been expelled from the Party could go so far as to fool some people and organize the "rebel corps" during the great cultural revolution, and seize power in the production brigade. This is not only a vilification of the basic-level masses in the "rebel corps," but also a mockery and disparagement of its antagonistic organization--"the Wei-tung combat detachment."

According to the description of the story, Ts'ui Te-li continued to carry out a series of frantic activities during the great cultural revolution. For example, at the busiest time of making preparations prior to seeding, he sent carts to the town to do business; he incited the masses to divide up the collective reserve grain in the production team; he hid the letter from the Party Central Committee to the poor and lower-middle peasants; he conspired with K'ung Hsiang-ko, a landlord element, to poison the livestock in the production brigade in the middle of the night; he dismissed Old Wang, the animal keeper from his post; he wrote an anonymous blackmail letter to Old Iron Head, the chairman of the confederation of poor peasants in the production brigade, and he openly incited the masses to reverse the verdict against himself. However, in the face of the successive challenges made by Ts'ui Te-li against the dictatorship of the proletariat, the basic-level masses in Hsiangyang village appeared to be powerless. The readers cannot see the seething situation which our great leader Chairman Mao pointed out as early as August, "This movement is large in scale and has really mobilized the masses." Nobody in the "rebel corps" rose to expose the obviously bad leader Ts'ui Te-li. In the face of the frantic attacks launched by Ts'ui Te-li, even

the ordinary revolutionary masses in Hsiangyang village, including members of "the Wei-tung combat detachment," could do nothing but secretly "clench their fists and stare angrily."

Let's look further at the figures portrayed by the author as the representatives of the masses.

According to the writer, educated young woman Yu Hsueh-chun was the "platoon leader of the militia." If such was the case, she should be the backbone who took the same road as Old Iron Head in leading the masses to launch struggles against the enemies. But there is a discrepancy between her status and her actual performance. In the entire story, we cannot see her independently playing any active role. On the contrary, she lacks even the most basic revolutionary vigilance. At the time when class struggle was very acute and complicated, she did not organize the militia to heighten their vigilance, and the class enemies were able to crawl through the crack and conspire together to poison the livestock. Only after this had happened and when told by Old Iron Head did she assume the role of reporting the conditions to her superiors which anyone actually could play. At normal times, Yu Hsueh-chun only played the part of hauling buckets of paste, helping others to put up big-character posters, or running errands and delivering messages. At the important moment of the struggle when Ts'ui Te-li incited the masses to divide up the reserve grain and reverse the verdict against himself, the writer at first did not let her show up, and when she was eventually allowed to show up for a short while, she simply led the masses in shouting slogans. In short, not only has Yu Hsueh-chun, the representative of the younger generation in the countryside and platoon leader of the militia, been described as extremely feeble and pale, but her image has also been distorted in many places.

An even more serious problem lies with Ting Shih-ming, another educated youth. The writer wants to describe him as a person among the masses who has been hoodwinked. So-called hoodwinking refers in general to not keeping one informed of the true situation for the time being. But in the story "Life," Ting Shih-ming has gone as far as to become a full-fledged accomplice of the enemy who unconditionally obeys Ts'ui Te-li in every way. On one occasion, under the instigation and persuasion of Ts'ui Te-li, he even picked up a wooden stick and shouted at T'ien Ch'ing-shan, "Old Iron Head, you are really going too far! I would give my life to kill you" and after saying this, "he beat him with his stick." But the strange thing is that a figure, who has sunk so deep and could not distinguish his enemies from his comrades, could have "become much thinner" "overnight," and expressed the determination to resolutely launch counter-attacks by writing big-character posters against Ts'ui, to "expose his crimes, make a complete break with him and draw a clear dividing line." This is by no means convincing and such a figure is very unreal. The educated youths who have integrated themselves with the poor and lower-middle peasants in the countryside constitute an important force in the three great revolutionary movements in the countryside and represent also fresh troops for the practice of struggle-criticism-transformation in the great cultural revolution. The basic task of the revolutionary writers and artists is to discover and depict the advanced models among them; otherwise, their images will be distorted and thus the works will produce a passive and pernicious influence among the masses.

There are also defects and errors in the description of the older generation of the poor and lower-middle peasants in the story "Life." They are similarly described as commonplace, incapable, and on the defensive. We cannot see their adroit class scent and their high awareness of class struggle, nor can we see how they attack on their own initiative and take the offensive against the enemies. Old Wang, the animal keeper is described as extremely feeble. When he stopped the carts which were used to do business, he tried to expose Ts'ui Te-li with a few sentences. But Ts'ui Te-li did not take him seriously, and "with a cigarette in his mouth, he exhaled traces of smoke while looking upward at the sky." Old Wang could only swallow his anger and "give him an angry stare." Here, Old Wang has not only failed to expose Ts'ui, but actually served as a prop for enhancing the arrogance of Ts'ui Te-li. At a time when spring farming was busy and class struggle was acute, animal keeper Old Wang actually could sleep soundly without any anxiety at night. The enemies were thus given an opportunity to act, and they almost caused great losses to collective property. Using the case of poisoned livestock as a pretext, which he himself had masterminded, Ts'ui Te-li threw Old Wang's baggage from the feeding room onto the snow-covered ground, announced that he was dismissed from his post and ordered him to leave. At this moment, Old Wang did not know what to do. "With tears in his eyes,he just crouched by the side of the animals lying on the ground, and sorrowfully fondled one and looked at another." He dared not say anything against Ts'ui Te-li, and when other people told him that the livestock appeared to be poisoned, he could only helplessly "clasp his hands and anxiously walk around." When he heard that Ts'ui Te-li and others had put out big-character posters calling for the dismissal of Wang Hsing-yeh and the unearthing of his backers, he could only uneasily rub his hands and say, "I don't care if Ts'ui Te-li heaps charges on my head, but he must not smear Old Iron Head!" In short, in the face of the attacks of the enemies, instead of hitting back fearlessly with the knowledge that he was in the right, he just felt uneasy and did not know what to do.

In addition, Cheng Kuang-ts'ai, the cart driver, is also described as lacking in basic political awareness. During the great cultural revolution, he actually did not know that he was taking a capitalist road when he abandoned production work in the production brigade to do business in town. He was entirely under the manipulation of Ts'ui Te-li, and when he was told to drive his cart to town, he did so. When he was stopped by Old Iron Head, he "scratched his head and looked embarrassed." He said, "Now that they have taken over the reins of power, we can do nothing but obey them." That is an entirely helpless tone and attitude. They have been completely conquered by the enemy both in spirit and in action.

In short, from the poor and lower-middle peasants and their children in the story "Life," we cannot see the outstanding revolutionary quality of the poor and lower-middle peasants and their high awareness of the revolution. We cannot see their firm stand or distinct love and hatred. We cannot see their revolutionary spirit of daring to struggle and score victory under the leadership of Chairman Mao's revolutionary line, or their historical role in this great struggle. But we know that the great proletarian cultural revolution is a political revolution with the participation of millions upon millions of people, and in this movement, the masses have been fully mobilized. The situation of

the struggle in a production brigade should naturally be the miniature of the entire situation in the vast countryside at that time, and should fully reflect the real picture and profound and far-reaching influence of this great class struggle. However, although the story depicted in "Life" took place at the end of February in 1967, the basic-level masses in the countryside have been described as having a muddled understanding and completely unable to fulfill their important role as the main force in the class struggle. Very obviously, such a description of both the enemy and our sides in the struggle has completely stood their relations on their head. It over-estimates the strength of the enemies and impairs the image of the revolutionary masses, and hence, it can only puff up the enemies and dampen the morale of the people in the objective. The story "Life" has completely distorted the history of the great proletarian cultural revolution and must be severely criticized.

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SHANGHAI DOCKERS' WALL POSTER

Be the Master of the Wharf and Not the Slave of Tonnage

- so says a revolutionary big-character poster from the workers of the 5th loading and unloading district of the Shanghai Harbor Affairs Bureau

(Peking Jen-min Jih-pao, February 1, 1974)

Jen-min Jih-pao Editor's Note:

This revolutionary big-character poster from workers of the 5th loading and unloading district of the Shanghai Harbor Affairs Bureau lays hold of the current vital problems in enterprise management. It carries universal realistic significance.

What does a socialist enterprise rely on after all to arouse mass activism and to step up production? This question is not a minor but a major issue. The big-character poster sounds a bell of warning to us: If the Party committee does not grasp major issues, those things criticized in the great cultural revolution may appear once again and there is still a possibility for socialist enterprises to step onto the revisionist road!

The workers of the 5th district of the Shanghai Harbor Affairs Bureau aptly say: We must not only take care of production but especially take care of the line. The leading comrades of all enterprises must doggedly put proletarian politics in command and humbly receive the supervision of the worker masses. They must arouse the worker masses to help the leadership keep a proper grip on the line, grasp revolution and promote production, so that our enterprises can at all times advance along Chairman Mao's revolutionary line.

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Chairman Mao teaches, us, "The people, and the people alone, are the motive force in the making of world history." "A fundamental communist rule is to place direct reliance on the broad masses of revolutionary people." One important experience of the Yangshup'u Loading and Unloading Station is to take wharf workers as the masters of the wharf and wholeheartedly rely on the broad masses of workers. The leadership of our district always talks about relying on the masses but the masses are forgotten when work is carried out. Herein lies the cause of not much change in the features of our district over the past few years. The leadership has looked upon the workers not as masters of the wharf but as slaves of tonnage. This is a reflection of the revisionist enterprise-operation line in our district.

(1) Two Different Kinds of Reliance Reflect Two Different Lines

What should be relied upon to fulfill state plans? The experience of the Yanshup'u Loading and Unloading Station is to arm the worker masses with Marxism-Leninism-Mao Tse-tung's thought and fully trust and rely upon the broad masses of workers. With the leadership relying on them, the workers raise their consciousness as masters of the house. The broad masses of workers glorify in suffering and take contributing a bit more to the revolution as conscious action. But the leadership of our district relies not on political-ideological work to arouse the masses but on "incentives" and on pressure. It can often be heard that the leadership of the team mobilizes the workers in this way: "Finish the job and be free." "Take your bath after fulfilling the plan." Sometimes, when the loading and unloading pace slows down a bit, the leadership applies pressure, saying, "You people cannot practice anarchism!" To fulfill an assignment, to "take the shortcut" with all ways and means. They rely not on workers' activism but on "pressing in tonnage" and "overloading." Why has our district failed to curb working against regulations? The key lies in that the leadership has not correctly implemented the line.

(2) Two Different Things in Command Reflect Two Different Lines

How should we handle the relations between revolution and production? The experience of the Yangshup'u Loading and Unloading Station is that we must put proletarian politics in command, keep a proper grip on the revolution in the superstructure and on the transformation of production relations and give a boost to the development of productive forces. However, the leadership of our district adopts a "purely military viewpoint" and puts "tonnage in command." It forgets what is primary when attention is paid to tonnage. It forgets what line is taken when attention is paid to opening up several routes.

When loading rice on one occasion, to insure the quality of rice loading by other squads, a squad made arrangements for preparatory work and thus caused some delay in rice loading time. At the squad-level meeting the following day, the leadership cited the squad credited with high tonnage but mentioned not a word about that squad which carried forward the style of work. The masses said indignantly, "Style or no style, tonnage is all that counts!" "A lofty style does not count as much as a high tonnage!"

To pursue tonnage, the leadership does not think far ahead and does not divert some people toward mechanization. Instead, it rests content with the manual hauling of pig iron piece by piece. To bring about the early mechanization of the harbor, a worker suggested the adoption of an iron-handling machine fitted with a lotus-type of magnetic ladle (荷花抓斗式). Hearing this, the team leader voiced no support but put on a hard expression and chided him, saying, "You are dreaming!" Mass activism for transforming the outlook of the harbor was thus repressed by heavy tonnage.

(3) Two Different Starting Points Reflect Two Different Lines

In fulfilling a plan, should we just keep an eye on our own department or a part, or take the whole situation into consideration and proceed from co-ordination as in a "chess game"? The experience of the Yangshup'u Loading and

Unloading Station is that though we are charged with different types of work, our thoughts must be linked together like a chain, and we must properly handle the relations between the loads on both sides of a shoulder-carrying pole, act in coordination and fight in concert. However, the leadership of our district is mindful only of itself but not of others, the part but not the whole. At times there even appears the strange phenomenon of a slow-down in the general pace of loading and unloading despite the overfulfillment of tonnage targets by some squads. To hurry through the unloading of weighty goods, some squads even leave the light pieces buried beneath, thus "leaving behind a mound of earth in the course of sinking a well." They themselves claim a higher tonnage, but others are required to duplicate the same job by digging up the buried light pieces, thus causing the pace of loading and unloading to slow down. For the sake of convenience, some squads even just throw to one side those floor cushion boards, and as a result the next shift has to take the trouble of removing them. Work speed thus suffers further.

We must be the masters of the wharf and not the slaves of tonnage. As wharf caretakers, we must take care of not only production but also the loading of more goods and the unloading of goods at a faster rate, and especially take care of the line. We must swing into action, emphasize the line, expose contradictions, look for gaps, promote transformation and properly handle the affairs of our 5th district, of our harbor and of China.

- Some workers of the 5th District of the Shanghai Harbor Affairs Bureau

January 7, 1974

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Investigation Report Attached

According to our understanding, the problems exposed by the workers of the 5th district are completely true. This shows that the struggle between two ways of thinking and the two lines is very acute in the economic sphere. The leadership of the 5th district does not insist on putting proletarian politics in command. It does not rely on and trust the masses but puts tonnage in command with no thought given to the line and the style of work. So long as the specified tonnage is fulfilled, those involved are cited and can leave earlier. This approach brings in its wake serious consequences: It abandons the style of cooperation and encourages departmentalism. It pays no attention to safety and quality and makes no effort toward mechanization. The loading and unloading teams compete for the handling of heavy pieces and are unwilling to handle the light ones. In a word, mass socialist activism is dampened. Under the influence of this erroneous approach of the leadership, some squads of the 5th loading and unloading team are more salient in their scramble for tonnage and overloading. They have been praised by the leadership of the district for this. However, the worker masses have hit the nail on the head pointing out that this is the remnant pernicious influence of the theory of only productivity counts. On the wall of the coordination office of the 5th district there is hung a blackboard for recording work progress. A big-character poster put up by the workers demands a change of this way of putting

tonnage in command. It points out, "The blackboard is innocent, but the line is not in order!" At a forum, the workers said: We want to be masters of the wharf and not slaves of tonnage. We do loading and unloading for the Chinese revolution and the world revolution. We do it with speed for the sake of socialist tonnage and not departmentalist tonnage.

After the appearance of the big-character poster, the Party committee of the 5th district called a meeting. It pledged to sincerely accept the workers' criticism, and expressed the determination to further study the New Year's Day editorial, to emulate the experience of the Yangshup'u Loading and Unloading Station, to vigorously criticize the theory of only productivity counts, and to further arouse the masses of the whole district in exposing contradictions, promoting transformation and swiftly changing the outlook.

- By Chieh-fang Jih-pao and
Wen-hui Pao Correspondents

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CRITICISM OF LIN PIAO AND CONFUCIUS

Workers in Tientsin, Shanghai Criticize Lin Piao's Crimes in Attempting to Restore Capitalism

(NCNA-English Peking, Feb. 16, 1974)

news about workers in tientsin, shanghai and fushun condemning lin piao for trumpeting "restrain oneself and restore the rites" in an attempt to restore capitalism has been prominently carried in the "people's daily" recently. these workers are from gate number six, a transport point in tientsin, the technical innovations group of a shanghai factory and the fushun coal mines in liaoning province.

tu pao-shan and hsueh ching-chuan, veteran workers of gate number six in tientsin, said in speeches at a criticism meeting: "lin piao more than once clamoured: 'of all things, this and this alone is the most important: to restrain oneself and restore the rites'. it exposed his wolfish intention to restore capitalism. he longed to change china's political orientation and make it a colony of the soviet revisionist social imperialists. he wanted the landlords, capitalists and feudal gangmasters to ride roughshod over the workers again and to break their bones and suck their blood. this is really more poisonous than snakes and scorpions and more vicious than wolves.

"lin piao considered the restoration of capitalism as the most important of all things; we workers must fight him head on and take the struggle against restoration as the most important of all things. we must bombard the doctrines of confucius and mencius that lin piao preached and carry the struggle against revisionism through to the end."

jen wan-chun, a veteran worker, said: "raising confucius' tattered banner of "restrain oneself and restore the rites", lin piao's bid was to subvert the dictatorship of the proletariat and establish the feudal, fascist empire of the lin family. if his criminal plot had succeeded then we labouring people would again have been thrown into the abyss of suffering like in the old society.

"at the very thought of the criminal old society, we veteran workers of gate number six grind our teeth with bitter hatred. at that time, the feudal gangmasters of gate number six, like lin piao imitating confucius, talked about 'benevolence and righteousness' and hung the placards of 'charity' and 'virtue' at the gates. but with the support of the imperialists and kuomintang reactionaries, they in fact used whips and canes in exploiting us while they indulged in extravagance and debauchery. what did we get from their sales of the doctrines of confucius and mencius? bodies covered with scars, and families gone destitute and broken up exclamation my father's death under the whip of the feudal gangmasters is bloody evidence.

"in the old, man-eating society, i worked at gate number six with my father when i was just over ten years old. day after day, several hundreds kilograms of goods weighed down our backs, but we ate buns made of husks and covered ourselves with gunny sacks, always hungry and cold. one day, the japanese imperialists and the feudal gangmasters took my father away without stating any charges. they bound him and beat him until he fainted and he was beaten again after cold water was thrown on him to revive him. that's my father died under the whip of the enemy. recalling our sufferings in the old society, we workers hate such trash as "restrain oneself and restore the rites." can we permit the old society of a hell on earth to reappear? can we allow our sons and grandsons to lead a life of misery and humiliation? no, never exclamation"

kao ming, a young worker of the technical innovations group of a shanghai factory, at a criticism meeting said: "in advocating 'restrain oneself and restore the rites', lin piao and confucius attempted to restore the old order and turn the wheel of history back. our party held its ninth national congress in 1969 and the great proletarian cultural revolution won great victories. the dictatorship of the proletariat in china was more consolidated, our party more united and socialism was everywhere advancing triumphantly. the revolutionary people rejoiced over these achievements. however, with hatred, lin piao conspired in a dark corner and unfurled the confucian tattered banner "restrain oneself and restore the rites" to subvert the dictatorship of the proletariat, restore capitalism and reverse the trend of history."

chang yi-hsiang, a veteran worker, said: "the bankruptcy of the plot of liu shao-chi and company to restore capitalism was a great victory in the cultural revolution. with deep hatred for the revolution, lin piao made a restorationist attempt. lin piao's "rites" were those of feudalism, capitalism and revisionism and "to restore the rites" meant to restore capitalism and make us labouring people suffer again as we did in the old society. his attempt failed. the fact that a handful of class enemies at home and abroad viciously attacked the great proletarian cultural revolution shows this great political revolution is fine indeed."

communist and veteran worker tung lien-yu at the fushun coal mines is a survivor of a massacre by japanese imperialists. at a criticism meeting held in front of a big pit where the japanese invaders killed tens of thousands of chinese miners, he condemned lin piao and confucius. he said: "confucius tried to restore the slave system by advocating 'restrain oneself and restore the rites'. lin piao, disciple of confucius, advocated the same tripe and dreamed of a capitalist restoration, trying to throw us miners and other labouring people into the pit of suffering. recalling the old society, we miners are filled with anger. my

mother, brothers and sisters all died of hunger and disease. my father and i came here to work as labourers. seeing we were skinny, the japanese imperialists insisted that we had infectious diseases and pushed us into the pit alive. my father was savaged and killed by dogs and i managed to escape from the pit at night. tens of thousands of miners died like my father in the pit. these were the 'rites' that lin piao attempted to restore exclamation"

miners at the fushun coal mines experienced untold sufferings in the old society with their families broken up by the japanese imperialists, kuomintang reactionaries, landlords, capitalists and gangmasters. more than 100 miners had the same experience as tung lien-yu. relating their experience before liberation, they condemned the old society and the restorationist crimes of lin piao and confucius. they pointed out that tens of thousands of miners died underground at the time and that life in the countryside and factories in the old, man-eating society was just as miserable. they pledged themselves not to allow the old days which lin piao wanted to restore to reappear.

Li Shun-ta Criticize Lin Piao's Reactionary Program for Restoring Capitalism

(NCNA-English Peking, Feb. 17, 1974)

national model peasant li shun-ta states in a recent "people's daily" article that the purpose of lin piao in repeatedly stressing the confucian concept of "restraining oneself and restoring the rites" was to overthrow the dictatorship of the proletariat and restore capitalism in china. li shun-ta, who is communist party branch secretary of the hsikou production brigade, pingshun county in north china's shansi province, cites many facts to show how the poor and lower-middle peasants have kept firmly to the socialist road and opposed retrogression.

the article says: between october 1969 and january 1970, lin piao and his die-hard follower penned four scrolls with the inscription: "of all things, this is the most important: to restrain oneself and restore the rites". "restrain oneself and restore the rites" originally was confucius' political programme to revive the slave system of the western chou dynasty (11th century to 770 b.c.) this sinister banner was taken up 2,400 years later by lin piao who feverishly brandished it at a time when china's great proletarian cultural revolution had scored

great victories and the dictatorship of the proletariat had become more consolidated than ever before. his criminal purpose was to undermine the dictatorship of the proletariat and restore capitalism, lest the exploiting classes and the system of exploitation should become extinct in china. this shows the ultra-right essense of the revisionist line pushed by lin piao.

lin piao and confucius lived in different eras, and the injunction "restrain oneself and restore the rites" that they preached had different class content. but they shared an ideology. both of them opposed social change and revolution and wanted retrogression and restoration. confucius was the master whom lin piao followed and lin piao was the loyal disciple of confucius. both were sworn enemies of the working people.

chairman mao teaches us: "practise marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire." however, lin piao practised revisionism, engaged in splitting activities and resorted to intrigue and conspiracy in an attempt to restore capitalism.

in the course of the socialist revolution and socialist construction, the struggle between those who want to restore capitalism and those who oppose it is very acute. our production brigade has grown in the constant struggle against the counter-revolutionary revisionist lines of liu shao-chi, lin piao and company. in the period of agricultural cooperation, we on many occasions hit back against trends to retrogress and thus consolidated and developed our cooperative. during the three years of temporary economic difficulties, we repulsed such restorationist tendencies as embodied in "san tzu yi pao" (meaning more plots for private use, more free markets, more enterprises with sole responsibility for their own profits or losses and fixing output quotas on a household basis) and "four freedoms" (freedom to practise usury, to hire labour, to buy or sell land and to engage in private enterprises) and consolidated the collective economy of the people's commune. during the great proletarian cultural revolution, we blocked interference and sabotage by lin piao's counter-revolutionary revisionist line and ferreted out bad elements that tried to sabotage the movement to learn from the tachai production brigade, national pace-setter in agriculture. through this struggle, we helped consolidate and carry forward the excellent situation in the cultural revolution. we have come to recognize that the struggle between progression and retrogression, between those who want restoration and those who oppose it, is protracted and acute. this struggle is not new and will continue in the future. as we did in the past we must continue to uphold the communist philosophy of struggle in our fight against all revisionists who try to turn back the wheel of history and stage a restoration.

li shun-ta says: lin piao clamoured in his plan for a counter-revolutionary armed coup -- "outline of project '571'" -- that "political liberation must be given to all" overthrown landlords, rich peasants, counter-revolutionaries, bad elements, rightists, renegades, enemy agents, die-hard capitalist roaders and remnants of the kuomintang reactionaries. this would mean negating all political movements carried out under the leadership of the party and the great proletarian cultural revolution. likewise, it would mean reversing the verdicts on the chieftains of past opportunist lines and restoring the lost "paradise" of the landlords and the bourgeoisie. if lin piao's scheme had succeeded, the landlords and the bourgeoisie would have ridden roughshod over the working people again, tossing them back into the abyss of misery. we working people will never allow this to happen.

denouncing lin piao for peddling the confucian fallacy about "benevolent government", the author says: the exploiting classes chant "benevolence, righteousness and virtue" and use these both as a figleaf for themselves and a knife that kills people without drawing blood. i began to go begging at the age of nine with my mother and took care of a landlord's children at age ten. at that time i was often beaten. when i was 15, my father was thrown into prison by the reactionary government and was tortured to death. without any means to keep us alive, my mother had to sell my sister. in the old society, every poor and lower-middle peasant family in hsikou village had a history written in tears and blood: we tilled the land but had no food at home; we wove cloth but wore rags; we built houses but lived in shaky thatched huts; women hired themselves out as wet nurses or had to sell their children for food.

under the wise leadership of the communist party and chairman mao, we overthrew the three mountains of imperialism, feudalism and bureaucrat-capitalism that weighed on our backs. we were liberated politically, economically and culturally. chairman mao is the great saviour of us poor and lower-middle peasants. lin piao and company cursed the dictatorship of the proletariat by crying for "benevolent government". we must do just the opposite and deny "benevolent government" to the handful of class enemies. we must enforce dictatorship over them. otherwise, the revolution would be defeated, our country would change political colour and the people would suffer disasters.

the article continues: in practising revisionism, lin piao inevitably engaged in plots and conspiracies. "to restore the rites", he must first "restrain" himself. to "restrain" himself was one of his counter-revolutionary tricks of double-dealing. under the cover of "self-restraint", lin piao waved "red flags" to attack the red flag. he was a conspirator who never showed up without

a copy of "quotations" in hand and never opened his mouth without shouting "long live" and who spoke nice things to your face but stabbed you in the back. when he thought conditions were not ripe for him, he resorted to the tactic "lodge for a time in the tiger's lair", biding his time to achieve his evil ends. when he thought conditions were ripe, he dished up confucius' reactionary idea of rectifying titles and demanded that he be made "head" of the state, crying that if he were not made "head", "without right titles", "words will not be proper". he thus attempted to usurp the highest party leadership and state power. when his scheme was exposed, he viciously planned a counter-revolutionary armed coup d'etat, attempting to assassinate the great leader chairman mao and set up a bogus central committee. however, reactionaries always estimate situations wrongly. no matter how lin piao schemed, he ended up in self-destruction.

the article states: the wheel of history cannot be turned back. the law of historical development determines that progress triumphs over retrogression, brightness over darkness, the dictatorship of the proletariat over that of the bourgeoisie, and socialism over capitalism.

thanks to the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work, the situation in revolution and production in our hsikou brigade is excellent just as in other parts of china. our cadres and peasants have raised their consciousness of the two-line struggle and are working hard to build up our mountainous area. our grain yield has topped 7.5 tons per hectare four years running, as against the peak of 4.5 tons before the cultural revolution. total income from agriculture, forestry, animal husbandry and sideline occupations is now double that before the cultural revolution. our brigade contributes more and more to the state with each passing year. before the cultural revolution began, our brigade sold something over 50 tons of grain to the state every year. we now deliver to the state 175 tons of grain and 150 tons of fruit and nuts as well as large quantities of special local goods every year. our public accumulation has increased and the educational and recreational activities for our commune members have reached a higher level and become more varied. our mountainous area now has a cooperative medical service, in contrast to the shortage of doctors and medicine in the past. it provides primary education for all our children and there is a nine-year school covering both primary and secondary education, while in the past it was difficult for some children to go to school. all this has been achieved because the former poor and lower-middle peasants have consistently taken the socialist road, continued the revolution and opposed retrogression.

the article concludes: "restrain oneself and restore the rites" is the reactionaries' political programme to retain or restore the old order and turn the wheel of history back. confucius formulated this in order to restore the slave system. the decadent landlord class made use of it in order to uphold the feudal system. lin piao spread it in order to restore capitalism. so we must adhere to the party's basic line, prepare ourselves mentally for a long-term struggle, deepen the struggle to criticize lin piao and confucius and carry the socialist revolution in the superstructure through to the end.

PRACTICE OF ECONOMY

China Economizes Use of Material

(NCNA-English Peking, Feb. 16, 1974)

better designing, efficiency in the use of material and technical innovations enabled china to make considerable economies last year while the country made big advances in industry and agriculture.

preliminary figures show savings of 13 million tons of coal, 5,000 million kilowatt hours of electricity, 600,000 tons of oil products, 600,000 tons of rolled steel, 2.4 million cubic metres of timber and 300,000 tons of chemicals.

a basic principle of china's socialist construction is to build the country with diligence and frugality. after liberation, particularly during the cultural revolution, the chinese people have made great efforts to be economical while expanding production so as to achieve greater, faster, better and more economical results in building socialism. last year the movement to criticize lin piao and rectify the style of work enhanced the enthusiasm of the people to keep expanding production and practising economy.

thermal power plants, iron and steel mills and locomotives used coal more efficiently than in 1972. china is adding more diesel engines and has also made steam locomotives more efficient in increasing haulage capacity per coal unit consumed. boilers are now heated better, cutting coal consumption by more than one-third. the

metallurgical, chemical and machine-building industries in peking, shanghai and tientsin are devising ways to use waste heat.

many steel mills have started to use new methods of producing steel that shorten the melting time, raise output and improve quality. the consumption of electricity per ton of steel was cut by 22 per cent compared with the 1972 figure. shenyang raised its gross industrial output by nine per cent last year while using the same amount of electricity.

china's production of petroleum has been increasing year by year so the supply of oil in the country is adequate. but all departments try to save oil. lorries and buses last year used less oil than in 1972. in the countryside, better management of agricultural machines has saved a large amount of diesel oil.

industrial departments followed the policy of stressing both production and economy. last year they improved the design of some products and manufactured new ones that were small, light, useful and of good quality which required less raw material. they adopted powder metallurgy, precision casting and other techniques of working metal that call for little or no cutting. this saved a large amount of metal.

WATER CONSERVATION

East China Hsien Relies on Masses in Building Water Conservancy Project

(NCNA-English Nanchang, Feb. 16, 1974)

two commune peasants in loping county of east china's kiangsi province surveyed and designed a project which led in rain water and mountain floods to increase the storage capacity of a reservoir that now irrigates 660 hectares instead of 110 hectares.

now in charge of maintenance of a commune reservoir, the members, cheng shui-ching and hung yung-tsai, were born in poor peasant families. after they studied "serve the people" and other works by chairman mao, they were determined to do more of use for the people in addition to their regular work.

the reservoir had a large capacity but remained half-filled because of limited water sources. the two

surveyed the north slopes of the mountain when it rained to study surface run-off. on the basis of their findings, they dug more than 200 small ditches to lead in rain water to increase the amount stored. they crossed the mountain in heavy rain one day to check surface run-off on the south slope and decided that it too could be stored.

they submitted their proposal to the commune and it was accepted. the county sent two technicians to help them. after a month's surveying, the four made a plan to increase storage five-fold by digging a nine-kilometre-long canal and nine ditches to lead in rain water from the south slope.

commune members were mobilized to work on the project which increased the reservoir's irrigation acreage six times.

this is one of the many examples of how the revolutionary enthusiasm and ingenuity of the commune peasants were instrumental in constructing water conservancy projects.

one of the people's communes situated on a plain was liable to waterlogging after the annual mountain floods. the electric power drainage stations built since liberation were not sufficient to protect all the commune's low-lying land. commune members proposed digging a drainage canal and ditches in between the fields so as to empty the surplus water into a river.

the commune supported the proposal but the county technicians thought there would be difficulties as the projected canal had to cross several hills. commune members and the technicians made a detailed on-the-spot survey to check how the mountain floods would flow, and confirmed the feasibility of the project.

a 20-kilometre-long canal was to be dug that included blasting a 17 metres deep and 100 metres long ditch through a hill. filling in one of the gullies alone involved more than 100,000 cubic metres of earthwork. but the soaring revolutionary enthusiasm of the 4,000 commune members was such that the canal and the many field ditches with a total length of 10 kilometres were completed in three months. later, they completed 44 smaller reservoirs and raised and strengthened the dykes and embankments. all these ensure stable harvests despite drought or excessive rainfall.

in the northern mountains of the county is a reservoir with a storage capacity of over 100 million cubic metres. it had only one outlet on the southern side leaving a large amount of surplus water unused. the county party committee planned to dig another canal north of the reservoir to irrigate 3,300 hectares of farmland in addition to the 8,000 hectares watered by the southern canal. many difficulties were involved because a 700-

metre-long aqueduct would have to be thrown up and a 1,400-metre-long tunnel dug. the county party committee discussed the question twice and failed to reach a decision. as the news spread, the masses criticized the county party committee for underestimating what they could do. this encouraged the county party committee to start the project. 28,000 cadres and peasants began the project in early 1972. they used local material and conducted a technical innovations campaign. by hard work they completed the project in nine months, 27 months ahead of schedule, with 60 per cent less funds.

as most of the county is rolling land, the county was vulnerable to waterlogging and drought before liberation. grain yield averaged somewhere between 1.5 and 2.25 tons per hectare. after liberation the local peasants built many water control projects under the leadership of the communist party. the great proletarian cultural revolution sparked greater mass drives for socialism. by relying on the masses, the county party committee has since built bigger projects. more than 100,000 of the county's 120,000 peasants turn out every winter-spring period to build water control works and level farmland. over the past two decades the county has completed 6,280 big, medium-sized and small irrigation works, 230 electric-operated pumping stations and dykes with a total length of 215 kilometres. the state provided over 20 per cent of the entire investment, chiefly for the 14 big and medium-sized projects, while the communes and production brigades covered the rest. the communes and brigades relied on their own effort to survey, design and built the small projects.

the county has trained more than 1,000 technicians from its 24 communes. many communes and brigades set up lime kilns, brick and tile kilns, cement works and farm tool repair workshops.

the percentage of the county's irrigated acreage is now 87 as against 55 in 1965, the year before the cultural revolution started. the county had a record grain harvest in 1973, 30 per cent higher than in 1965, with a yield of 6.45 tons per hectare.

PHYSICAL CULTURE

Seven Sets of Physical Exercises for Workers

(NCNA-English Peking, Feb. 16, 1974)

teachers and students of the peking physical culture institute recently compiled seven sets of physical exercises for workers in the iron and steel, coal, building, electronics and textile industries, as well as for truck drivers and shop assistants. these exercises have been popularized and the workers welcome them.

the peking municipal physical culture and sports commission and the peking trade union council last year asked the peking physical culture institute to compile sets of exercises suitable for specific categories of workers. the institute party committee undertook the task as a good opportunity for the teachers and students to learn from and to serve the workers. the teachers and students went to an iron and steel plant, a coal mine, a transport company, two cotton mills, an electron tube factory and the tungfeng bazaar where they worked with the workers in these trades and criticized lin piao's revisionist line together. students working in the two cotton mills also visited workers' families to find out how the workers felt after the day's work.

aware of this concern by the party and chairman mao for their health, the workers helped the students and teachers and tried the exercises which were improved according to their suggestions. for example, the set for coal miners includes movements for exercising the neck, back, elbows and knees before work shifts, movements for stretching the limbs during work breaks, and deep breathing exercises following the after-work bath.

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* FOREIGN RELATIONS *
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CHINA AND ALGERIA

Chinese Trade Delegation Arrives in Algiers

(NCNA-English Algiers, Feb. 16, 1974)

a chinese trade delegation arrived here this morning for a friendly visit to algeria.

the delegation is led by chou hua-min, vice-minister of foreign trade, with hsueh na, deputy bureau director of the foreign trade ministry, as deputy leader.

the chinese trade delegation was warmly welcomed at the airport by a. cheref, director for foreign relations of the algerian commerce ministry, and other responsible leaders concerned.

chinese ambassador to algeria lin chung and member of the delegation and commercial counsellor of the chinese embassy huang ching-tang were also present on the occasion.

CHINA AND BRITAIN

Feature Story: Chinese Unearthed Relics in London

(NCNA-English London, Feb. 15, 1974)

feature story: chinese unearthed relics in london

"the exhibition of unearthed relics of the people's republic of china" which closed here recently had attracted thousands of spectators every day. in a period of less than 4 months, from september 28 last year to january 23 this year, more than 770,000 people had come to the burlington house at the royal academy to see the historical relics shipped there from thousands of miles away and enthusiastically talked about the friendship between the chinese and british peoples.

the exhibition, described as the most successful of its kind ever held in london in this century, drew the attention of the british government and won active

support from the british people. british prime minister edward heath presided over the opening ceremony and visited the exhibition thrice. queen elizabeth ii and some cabinet ministers also visited the exhibition. measures to facilitate the transportation and safe-keeping of the exhibits had been taken by parties concerned.

the broad masses of the british people showed great interest in the exhibition. more than 100,000 people booked tickets before its opening. defying traffic difficulties brought about by the "energy crisis" and inconveniences caused by frequent raining in the cold wintry days, parents bringing their children and teachers with their students came in a steady stream from all parts of the country to visit the exhibition.

the nearly 400 exhibits included historical relics from the age of the lantien ape-man over 600,000 years ago to the yuan dynasty of the 14th century a.d., they not only gave a graphic picture of the splendid civilization created and developed by the chinese labouring people in ancient times, but also reflected new china's achievements in archaeology under the guidance of the principle of "making the past serve the present".

many visitors watched with keen interest the "jade suit threaded with gold wire" (west han period) and the "bronze galloping horse" (east han period) and carefully read the explanations of the exhibits. they praised the ingenuity of the skillful ancient chinese anonymous craftsmen. some of them took delight in the graceful, lively pottery figurines and the murals painted with gorgeous colours (both created in the tang dynasty); others took special interest in the silk fabrics of the tang dynasty unearthed in china's sinkiang province. a visitor said that the exhibits are lovely. they show the development of china's time-honoured civilization. a professor of history of the london university said: "china has achieved gladdening successes in archaeology since liberation in 1949. during the days of the great cultural revolution, some people thought that china's historical relics had suffered serious damage, but facts show that such views are entirely wrong. the 'jade suit threaded with gold wire' and many other relics on display were precisely discovered during the great cultural revolution, at first by the people's liberation army men or peasants, and they have been well preserved."

many schools organized their students to visit the exhibition and looked upon the visits as important lessons of history. some students went all the way from scotland and wales to london to visit the exhibition. the art college of the london university made the photos of the exhibits into lantern slides as supplementary teaching materials for various universities. many chinese residents in britain took their children to visit the exhibition so as to make them understand the history of their motherland and love it more deeply.

nearly one hundred british journals in their special columns and reports on the exhibition gave account of new china's archaeology. british friends published over 200,000 copies of the photo collection of "the exhibition of unearthed relics of the people's republic of china", and all of them were sold out by early january.

"the times" said in one of its articles, "the exhibition was superb, one of the best of its kind that has ever been on in london. it has stimulated great interests in and new understanding of china."

during the exhibition, the chinese unearthed relics exhibition delegation paid a visit to britain. the delegation was led by wang yeh-chiu, director of the state administrative bureau of museums and archaeological data, with hsia nai, director of the chinese institute of archaeology, as its deputy head. members of the delegation were warmly received everywhere.

CHINA AND BULGARIA

Sino-Bulgarian 1974 Goods Exchange and Payments Agreement Signed in Sofia

(NCNA-English Sofia, Feb. 15, 1974)

an agreement on goods exchange and payments for 1974 between china and bulgaria was signed here today.

chen chieh, leader of the chinese government trade delegation and vice-minister of foreign trade, and k. kozmov, leader of the bulgarian government trade delegation and vice-minister of foreign trade, signed the agreement on behalf of their respective governments.

chen hsien-yu, charge d'affaires ad interim of the chinese embassy here, attended the signing ceremony.

prior to the signing ceremony, bulgarian minister of foreign trade ivan nedev received the chinese vice-minister of foreign trade.

the chinese vice-minister of foreign trade arrived here yesterday.

CHINA AND GUINEA

Guinean Government Trade Delegation Leaves Peking for Home

(NCNA-English Peking, Feb. 16, 1974)

the guinean government trade delegation led by moussa sanguiana camara, minister of internal commerce, wound up its friendly visit to china and left here for home this evening.

seeing the delegation off at the airport were chinese minister of foreign trade li chiang and charge d'affaires ad interim of the guinean embassy in peking moriba makhassouba.

CHINA AND IRAQ

Vice Premier Li Hsien-nien Meets with Iraqi Economic Delegation

(NCNA-English Peking, Feb. 16, 1974)

chinese vice-premier li hsien-nien met and had a friendly conversation here this afternoon with the members of the iraqi economic delegation led by abdul fatah al-yaseen, director of the northern affairs office under the iraqi revolutionary command council and member of the regional leadership of the arab baath socialist party.

falih a. razzak al-sammarraie, iraqi ambassador to china, was present on the occasion.

also present were yao yi-lin, vice-minister of foreign trade, and leading members of departments concerned chang keng-ho, lin ai-li, yen chia-hua, chiu wen-min and chang hsing-chiao.

Iraqi Economic Delegation Leaves Peking for Shanghai and Kwangchow

(NCNA-English Peking, Feb. 17, 1974)

the iraqi economic delegation led by abdul fatah al-yaseen, director of the northern affairs office under the iraqi revolutionary command council and member of the regional leadership of the arab baath socialist party, left here by plane this morning for a visit to shanghai and kwangchow in southern china.

accompanying the delegation on the visit are chang keng-ho, a department director of the chinese ministry of foreign trade, and fatih a. razzak al-sammarraie, iraqi ambassador to china.

among those who saw the iraqi friends off at the airport were yao yi-lin, vice-minister of foreign trade, and yen chia-hua, chang ting-yu and pai kuang, leading members of chinese departments concerned.

diplomatic officials of the iraqi embassy in peking were present.

during its stay in peking, the delegation visited factories and toured scenic spots.

minutes of the talks between the chinese trade delegation and the iraqi economic delegation was signed yesterday evening by chinese minister of foreign trade li chiang and leader of the iraqi delegation al-yaseen on behalf of their respective governments.

CHINA AND KUWAIT

Chinese Minister Wang Meng Meets President of Kuwaiti Olympic Committee

(NCNA-English Peking, Feb. 17, 1974)

wang meng, minister of the chinese physical culture and sports commission, today met and had a friendly conversation with abdulla dzkheel al-rasheed, president of the olympic committee of kuwait and khaled nasser a.a.al-a.h.al-sane, treasurer of the o.c.k. and president of the volleyball association of kuwait.

present on the occasion were li meng-hua, a leading member of the all-china sports federation, and abdul-rahman hamad abdul-hameed al-sane, leader of the kuwaiti national men's volleyball team.

Kuwaiti National Men's Volleyball Team Has Friendly Match in Peking

(NCNA-English Peking, Feb. 17, 1974)

the kuwaiti national men's volleyball team played its first friendly match with the peking team at the capital indoor stadium here this afternoon.

the kuwaiti team is the first foreign volleyball team to visit china this year. the players are young but show all-round skills and tenacious spirit.

the match was thrilling from the start. the peking team displayed its strong points of powerful smashing and gliding service to score one point after another, and won the first two sets. unruffled, the guest team strengthened its defence and mounted attacks at opportune moments. it took the third set. the fourth set was fought evenly with both sides providing many good shots. the peking team won the match 3:1.

the match proceeded in a warm atmosphere of unity and friendship and demonstrated the fine sportsmanship of both teams that cherish the slogan "friendship first, competition second". it drew round after round of warm applause from the 18,000 spectators.

watching the match were hsu yun-pei, vice-chairman of the peking municipal revolutionary committee, li meng-hua, a leading member of the all-china sports federation, and ma chi-wei, a leading member of the chinese volleyball association. present were abdulla dzkheel al-rasheed, president of the kuwaiti olympic committee, and khaled nasser a.a.al-a.h.al-sane, treasurer of the committee and president of the kuwaiti volleyball association, who have come with the kuwaiti volleyball team; and leader of the team abdul-rahman hamad abdul-hameed al-sane. charge d'affaires a.i. of the kuwaiti embassy in peking qasim omar al-yagout and his wife were also present.

the guest team arrived here by air on february 15. the chinese volleyball association hosted a reception yesterday evening in honour of the kuwaiti guests.

CHINA AND ROMANIA

Chinese Medical Delegation Back from Romania

(NCNA-English Peking, Feb. 16, 1974)

the six-member chinese medical delegation with chien hsin-chung, vice-minister of public health, as its leader and chiang hui-lien as its deputy leader returned here by air yesterday after a friendly visit to the socialist republic of romania.

the delegation was greeted at the airport by huang shu-tse, vice-minister of public health, and others.

nicolae gavrilescu, romanian ambassador to china, was present.

CHINA AND VIETNAM

Chinese Table Tennis Team Visits North Vietnamese City

(NCNA-English Hanoi, Feb. 16, 1974)

the chinese table tennis team today ended their four-day visit to haiphong.

le duc thinh, vice-secretary of the haiphong city committee of the viet nam workers' party and chairman of the administrative committee of haiphong, received and had a cordial talk with all the members of the team on the afternoon of february 13.

the department for physical culture and sports of haiphong city gave a dinner party in honour of the team the same evening.

on the following two days, the chinese players had two friendly matches with the haiphong players.

the chinese players then held exhibition matches in the men's singles and mixed doubles. the players of the two countries played in mixed groups exhibition matches in the men's doubles.

on the afternoon of february 15, the chinese and vietnamese players had exhibition matches for children in haiphong city.

all the friendly and exhibition matches drew warm applause.

during their stay in the city, the chinese guests visited the bach dang shipyard, haiphong port and the scenic spot of do son.

earlier, on the evening of february 12, the players of the two countries had exhibition matches for cadres and combatants of the viet nam people's army. present on the occasion were colonel general van tien dung, member of the political bureau of the central committee of the viet nam workers' party and chief of the general staff of the viet nam people's army; major general vuong thua vu, deputy chief of the general staff of the viet nam people's army; le duc chinh, acting head of the general department for physical culture and sports of viet nam; and yan leng, military attache of the chinese embassy in viet nam.

China Repatriates All Captured Personnel of Saigon Troops

(NCNA-English Kwangchow, Feb. 17, 1974)

major pham van hong and 42 other officers and men of the saigon troops captured in china's self-defence fight at her hsisha islands were repatriated today at shumchun, kwangtung province, china.

the hand-over formalities were conducted at 12:00 peking time by pu ping, representative of the chinese red cross society, and jean ott and roger santschy, representatives of the international committee of the red cross, who had come to receive the captives. the representatives of the two sides signed the registers of the repatriated.

thus, china has repatriated all the 48 officers and men of the saigon troops of south viet nam and an american who intruded into china and were captured by chinese people's liberation army units, militiamen and fishermen in the fight of self-defence at china's hsisha islands on january 19 and 20, 1974.

while in china, the captured personnel were provided with clothes, bedding and other daily necessities by the chinese people's liberation army units and given physical check-ups and treatment by chinese army medical workers in accordance with the policy of lenient treatment to captives. the captured personnel were also organized to visit factories, rural people's communes and other public establishments.

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

A Deathbed Struggle and Moans of Despair

by

Ch'Un Chih (群智) of a certain PLA Unit

(Peking Kuang-ming Jih-pao, January 28, 1974)

More than two thousand years ago, Confucius, a thinker of the reactionary slave-owner class, preached the need to "sacrifice one's life to preserve one's virtue complete" so as to support the slavery system which was in a precarious state. He urged his confederates to have no scruples in giving up their lives to rescue the slavery system from destruction. This statement by Confucius was greatly appreciated and vigorously promoted by the reactionaries throughout the ages. In their conspiratorial activities to launch a counter-revolutionary coup d'etat, Lin Piao and his handful of confederates also vociferously clamored for "success or death for the cause" and sought help from the dead soul of Confucius. This showed the great emptiness and fear in their hearts and that their cries were nothing but a deathbed struggle and moans of despair.

"Benevolence" constitutes the core of the reactionary thought of Confucius. In Confucian Analects, Confucius discussed on many occasions what was called "benevolence." Among his sayings, one stated, "The determined scholar and the men of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete." ("Wei-ling Kung" in Confucian Analects) In preaching the need to "sacrifice one's life to preserve one's virtue complete," Confucius urged his disciples and defenders of the slavery system to defend the slavery system with their lives. This fully showed the deathbed struggle of the decadent slave-owner class, which was not reconciled to the extinction of the slavery system.

The stiff corpse of Confucius had been buried for over two thousand years, but his preaching of the need to "sacrifice one's life to preserve one's virtue complete" adopted by the reactionary ruling classes in history is a "spiritual prop" for upholding the moral norms of their own rule and for waging struggle against the revolutionary class.

The wishes of all reactionaries run counter to the law governing the development of history. They inevitably encounter opposition from the masses of people and are bound to be completely isolated. Therefore they must seek help from the dead soul of Confucius and use the counter-revolutionary spirit of "sacrificing one's life to preserve one's virtue complete" as a heart stimulant for themselves and their confederates, so that they can violently and wickedly carry out counter-revolutionary activities.

Ts'eng Kuo-fan, the hangman who frantically suppressed the T'ai-p'ing T'ien-kuo revolutionary movement, clamored vociferously for "either success or death for the cause" so as to defend the corrupt rule of the Ch'ing Dynasty. In order to save the dynasty of the Chiang family from destruction, the merciless autocrat and public enemy Chiang K'ai-shek said in a reactionary address to his counter-revolutionary followers, "The most glorious and the happiest road which a soldier may take" is "either success or death for the cause." On the one hand, they ruthlessly suppressed the revolutionary movement and their hands were dripping with the blood of innumerable revolutionary people. On the other hand, they shamelessly talked of "benevolence, righteousness and morality." Their so-called "success" lay in the support of the system of exploitation of man by man, and their so-called "death for the cause" referred to their perseverance in staying as enemies to the people to the end, until they died.

In order to restore capitalism in China, the Lin Piao anti-Party clique also sought help from the dead soul of Confucius. They adopted the principle of "sacrificing one's life to preserve one's virtue complete" propagated by Confucius as the last stimulant to the spirit of their anti-Party clique and included the principle in their counter-revolutionary coup d'etat entitled "Outline of Project '571'."

History and the actual class struggle prove that all reactionaries are doomed to be wiped out. The frantic struggle for "success or death for the cause" launched by some diehards cannot save them from their doom of destruction. They cannot succeed but can only become a heap of dog droppings spurned by the people.

* * *

Lin Piao's Theory of Innate Genius and Confucius' "Born With the Possession of Knowledge"

by

Sun T'ou-ling (孙透玲), an aviatrix of a certain Air Force unit

(Peking Jen-min Jih-pao, January 31, 1974)

More than 2,000 years ago, for the sake of "reviving states that have been extinguished" and restoring the dictatorship of the slave-owning class, Confucius advocated the theory of innate genius "born with the possession of knowledge." He nonsensically said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so readily get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn, they are the lowest of the people." This reactionary thinking candidly expressed the class prejudice of the slave-owning aristocrats, obliterated at a single stroke the truth that the slaves are the makers of history, and completely exposed the counter-revolutionary essence of Confucius who stubbornly stood on the side of the slave-owning class and persisted in making enemies of the people.

For the sake of toppling the dictatorship of the proletariat and restoring capitalism, the bourgeois careerist and conspirator Lin Piao attempted to set up a fascist dynasty of the Lin family in China. Stepping into the shoes of Confucius, he vociferously advocated the theory of innate genius, and talked nonsense saying, "Some people do not admit that there are geniuses. That is not Marxism. We cannot but admit that there are geniuses." He therefore used the idealist theory of innate genius as a platform for his anti-Party theory, mounted a frenzied attack on the Party at the 2nd plenum of the 9th Party Congress, and plotted to seize power and carry out a counter-revolutionary coup d'etat.

Why must all reactionaries of the past seek help from this trash of theory of innate genius "born with the possession of knowledge"? This is because their perverted actions basically ran counter to the will and aspiration of the people. Since the people could never tolerate their turning back the wheel of history, they therefore had to concoct the idealist deceitful talk of "born with the possession of knowledge" to swindle and hoodwink the people, and use it as the spiritual shackle to suppress the revolutionary struggle of the people. Confucius shamelessly declared: "Heaven produced the virtue that is in me." Lin Piao also conceitedly bragged: "My brain is well developed, is different from others', and it is remarkably nimble. What can I do? It is the gift of my parents." Both Confucius and Lin Piao disguised themselves as "genius" "born with the possession of knowledge" and "ordained by heaven" to come to earth as rulers. They could lord it over the people at will and ride roughshod over their heads, and the working people could only honestly and docilely submit to their reactionary rule. Lin Piao advocated the theory of innate genius "born with the possession of knowledge" so as to create a

theoretical basis for his plot to usurp leadership in the Party and seize power in a vain attempt to restore capitalism.

Are the knowledge and ability of man innate or are they acquired after birth? Are heroes the makers of history or are slaves the makers of history? This is the focal point reflected by the long struggle between idealist transcendentalism and the materialist theory of reflection. Chairman Mao points out: "Where do correct ideas come from? Do they drop from the skies? No. Are they innate in the mind? No. They come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment." This is a penetrating criticism of the theory of innate genius "born with the possession of knowledge." Marxism holds that knowledge and ability come from practice, and there is definitely no such thing as genius "born with the possession of knowledge." The broad masses of working people form the mainstay of the three great revolutionary movements. They have the richest practical experience, and because of this, they are the wisest and most capable.

However, Confucius abused the working people as the "lowest of the people "who are dull and stupid and yet do not learn." Lin Piao and company also imitated the tone of Confucius and abused the working people as "ruffians" caring only for "oil, salt, sauce, vinegar and firewood, and their wife and children." This is entirely a vicious slander of the working people. History is made by the people. The people are capable of mastering their own destiny, and never have to rely on so-called "immortals" or "saviors." Especially in the face of the workers and poor and lower-middle peasants armed with Marxism, the counter-revolutionary plot of Lin Piao could get nowhere, and could only lead him to the ignominious end of losing his fortune, honor and life.

Take us aviatrices for example. In the old society, we women did not even have human rights. Fettered by the doctrines of Confucius and Mencius, who had ever seen a woman flying a plane? In the new society, Chairman Mao has fitted steel wings on our shoulders, and what a great historical change that is! In the process of learning to fly, in accordance with Chairman Mao's teaching that "human knowledge can in no way be separated from practice," I got rid of restrictive ideas, emancipated my mind, and practiced diligently, and advanced in the face of difficulties. The first time I got in a plane, I felt uncomfortable all over and broke out in a cold sweat. Thereafter, I persisted in steeling myself and improving my physique, and gradually adapted myself to flying. When I experienced difficulty in locating the radio station in flying, the instructor patiently taught me the technique. Normally, I regularly carried out mock flight training on the ground, and once in the air, I conscientiously devoted myself to flying carefully. Through repeated practice, I finally won the freedom of flying. The course of my practice in learning to fly is a telling criticism of the theory of innate genius "born with the possession of knowledge." We workers, peasants and soldiers are the main force for criticizing Lin Piao and Confucius. We must actively throw ourselves into this battle, and carry the movement to criticize Lin Piao and rectify the style of work through to the end.

* * *

Lin Piao and Confucius Were Both Reactionaries Bent on Restoration

by

Wu Yung-hsiang (吴永祥), aviator of a certain Air Force unit

(Peking Jen-min Jih-pao, January 31, 1974)

The last part of the period of Spring and Autumn Annals more than 2,000 years ago happened to be the transition period from the system of slavery to the feudal system in China. The system of slavery was on the verge of disintegrating, and the feudal system had already emerged. The replacing of the system of slavery by the feudal system was an inevitable trend of social development. However, Confucius, this representative figure of the slave-owning aristocrats, went against the tide of history, stubbornly adhered to the system of slavery and opposed social reforms. Hostile to the newly emerging forces, he advocated the reactionary program of restoring the slavery system through "subduing one's self and returning to propriety." He vainly attempted to revive the laws and institutions of Western Chou representing the interests of the slave-owners and restore the dictatorship of the slave-owning class.

By a strange coincidence today, more than 2,000 years afterward, a Lin Piao again sprang out and stepped into the shoes of Confucius who advocated "returning to propriety." From October 1969 to July 1970, Lin Piao and company again and again wrote the inscription, "Of all things, this is the most important. Subdue one's self and return to propriety" on scrolls, which they hung on the walls of their bedroom for use as mottoes. It could truly be said that this was something etched in their minds and sought in their dreams. What was the motive of Lin Piao in parroting "Subdue one's self and return to propriety"? The "propriety" of which dynasty and period did they want to return to? Now, this has already become an open fact known to everyone. The plan entitled " "Outline of Project '571'" for a counter-revolutionary armed coup d'etat has exposed his rapacious design for all to see. Their call for "return to propriety" meant restoring capitalism.

For the sake of toppling the dictatorship of the proletariat and restoring capitalism, Lin Piao blustered that he wanted to be "the head of the state" on the ground that "if a state does not have a head, then names are not correct and language is not in accordance with the truth of things." Based on the reactionary teaching of Confucius, "If names are not correct, language is not in accordance with the truth of things," Lin Piao and company stubbornly adhered to their anti-Party political program and attempted to usurp supreme power in the Party and the state. Imitating Confucius' reactionary proposal, "Revive states that have been extinguished, restore families whose line of succession has been broken, and call to office those who have retired into obscurity," they also advocated that the landlords, rich peasants, reactionaries, bad elements and rightists should "all be emancipated politically" in a vain attempt to build up once again the toppled landlord and bourgeois classes and set up the feudal-comprador-fascist dynasty of the Lin family. They even went so far as actually wanting to stage a counter-

revolutionary armed coup d'etat, murder the great leader Chairman Mao, and set up another Central Committee.

Although Confucius and Lin Piao were separated by a span of more than two thousand years, they both vainly attempted to restore the old order and turn back the wheel of history. Extremely hostile to the new social system and newly emerging forces, they were both champions for the interests of decadent and moribund classes and were both reactionaries for restoration. Their reactionary ideological system were imbued with the same spirit, and their counter-revolutionary tones were so similar!

Chairman Mao pointed out: "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or ancient times, in China or elsewhere." Confucius devoted his whole life to dashing from place to place and calling for the restoration of the system of slavery, but his reactionary proposals which were contrary to accepted principles could not win the support of the people. People called him a die-hard "trying to accomplish what he knows well to be the impossible" and a "homeless cur." After battering his head against the wall and amid the wails of "my 'doctrine' is finished," he brought his granite head to see the Duke of Chou. The end of Lin Piao was definitely no better than that of his ancestor Confucius. Despite his careful calculations, when his conspiracy was finally exposed before the revolutionary people, he fled pell-mell to seek protection from the Soviet revisionists, plummeted from the sky and died in a crash at Urdur Khan in Mongolia without a burial place, and became a renegade and traitor whose bad name will live long after him. "You have lost both your fortune and honor, but the undying rivers flow on forever." The torrent of history rolls onward, and any act of restoration and retrogression which contravenes the trend of historical development is doomed to failure. At present, socialism is advancing victoriously everywhere, and the communist ideological and social system alone is full of youth and vitality, sweeping the world with the momentum of an avalanche and the force of a thunderbolt.

Confucius and his faithful disciple Lin Piao have both become political mummies spurned by the revolutionary people. However, their reactionary ideas of restoration and retrogression will definitely not "die a natural death" but will still give off their stench to corrode the thought of the people, and could also at any time be "resurrected under another guise." The struggle between those for and against restoration, between progress and retrogression, is still long and tortuous and at times very violent. We must bear firmly in mind the basic line of the Party, maintain a high degree of vigilance, and resolutely stem all reactionary adverse currents for restoration and retrogression.

From the point that Lin Piao followed Confucius' example in advocating "subdue one's self and return to propriety," we can clearly see that in order to criticize Lin Piao, it is essential to criticize Confucius, and the criticism of Confucius is deepening the criticism of Lin Piao. We must thoroughly launched the movement to criticize Lin Piao and rectify the style of work, fell the tree and cut off its roots, and dig up his ancestral tomb. This is a great common undertaking for the whole Party, the whole army and the whole people and is an important matter of the proletariat. We, the broad masses of workers, peasants

and soldiers, are the main forces for criticizing Lin Piao and Confucius. We must conscientiously grasp this political telescope and microscope--Marxism-Leninism-Mao Tse-tung thought, ideologically emancipate ourselves, get rid of all fetishes and superstitions and throw ourselves into the struggle for criticizing Lin Piao and Confucius. In the struggle to criticize Lin Piao and Confucius, we must go further in carrying out well political and ideological construction, organizational construction and military construction of our unit, strictly abide by the three main rules of discipline and eight points for attention, unremittingly improve our fighting strength, and valiantly struggle for consolidating the dictatorship of the proletariat and defending the socialist motherland.

* * *

Dig Up the Roots of the Theory of "Reform Through Labor in Disguise"

by

T'an Chen-t'ing (譚振廷), radar operator and Wang Ju-wen (王如文), mechanic, of a certain Air Force unit

(Peking Jen-min Jih-pao, January 31, 1974)

Lin Piao, this disciple of Confucius, despised labor, hated the working people, and maliciously cursed the sending of educated young people to the mountains and countryside as "reform through labor in disguise." This reactionary thinking of Lin Piao was rooted in the doctrines of Confucius and Mencius.

Once, Fan Ch'ih, a student of Confucius, asked to be taught husbandry and gardening. Confucius not only did not agree, but also berated him afterward as a "small man." Confucius also said, "There is plowing: - even in that there is sometimes want. So with learning: - emolument may be found in it." This meant that sometimes even farmers had to go hungry, but a scholar could become an official and get rich.

The utter contempt for labor and hatred of the working people shown by the corrupt exploiting classes stem from their class nature. Well fed all the time, they do nothing but sit back and gather in profits without doing any work, and they look down on labor as demeaning and shameful.

Confucius was a vicious vampire who obtained his food without tilling land and his garments without weaving cloth, and preyed on the people. After having glutted himself with the blood of the people and fattened himself, he also disguised himself as hero with "superior knowledge" and actually behaved as though he was a "superior man" who could do whatever he liked with the slaves.

Like Confucius, Lin Piao also despised labor and hated the working people. Imitating the tenor of Confucius, "There is plowing: - even in that there is sometimes want. So with learning: - emolument may be found in it," he slandered the sending of educated young people to the mountains and countryside as "a disguised form of reform through labor" and frenziedly attacked the newborn thing of socialism. Imitating the tenor of Confucius, "There is plowing: - even in that there is sometimes want. So with learning: - emolument may be found in it," he uttered such nonsense as "studying well brings a ten-thousand-fold profit with a small investment." Using "a ten-thousand-fold profit" as the bait, he tried to entice the young people away from labor, away from reality and turn them into bourgeois spiritual aristocrats "whose four limbs are unaccustomed to toil and who cannot distinguish the five kinds of grain." Lin Piao maliciously slandered the sending of educated young people to the mountains and countryside as "a disguised form of reform through labor" and advocated that "studying well brings a ten-thousand-fold profit with a small investment." He peddled the doctrine of "the student having completed his learning should apply himself to be an officer" of Confucius and Mencius.

In advocating "the student having completed his learning should apply himself to be an officer," Confucius and his followers did not mean to say that anybody could become an official by studying or regardless of what he was studying. Where could the slaves, who were bought and sold as merchandise and had no personal freedom, find ten bundles of dried meat for tuition? Therefore, they were not qualified to go to school, much less to become officials. Regarding those attending school, not everybody could become an official by taking up any line of study. Confucius berated Fan Ch'ih as a "small man" because he wanted to be taught farming and did not properly apply himself to the study of such courses of the slave-owning aristocrats as propriety, music, poetry and history laid down by Confucius. Those who did not study properly this set of knowledge for serving the slave-owning class also could not become officials. This explained that the motive of Confucius in advocating "the student having completed his learning should apply himself to be an officer" was to train successors to the reactionary slave-owning aristocrats.

In advocating "the student having completed his learning should apply himself to be an officer," Lin Piao vainly attempted to train the young people into bourgeois successors to serve their capitalist restoration.

From the duet sang by them, we can see that the teacher and the pupil were imbued with the same spirit. To destroy the weeds, we must dig up their roots, and to criticize Lin Piao, we must criticize Confucius. We must closely link up criticizing the ultra-Right essence of the counter-revolutionary revisionist line of Lin Piao with the criticism of the doctrines of Confucius and Mencius and carry the movement to criticize Lin Piao and rectify the style of work through to the end.

* * *

Win Fresh Victories for the Socialist Revolution in the Ideological Sphere

by

Chung Shang-wu (钟尚武) of a certain unit of the PLA

(Peking Kuang-ming Jih-pao, February 2, 1974)

At present, a struggle to criticize Lin Piao and Confucius is being whipped up throughout the country. This is an important event on China's ideological front. The criticism of Confucius is a component of the criticism of Lin Piao as well as a serious class struggle in the ideological sphere. This struggle to criticize Lin Piao and Confucius is highly necessary and possesses important practical significance as well as far-reaching historical significance in consolidating and developing the impressive gains of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism.

Confucius was a reactionary thinker who stubbornly upheld the slavery system, and was the general representative of the reactionary dominant thoughts of all ages in China. In the past two thousand and more years, all reactionary classes in history were "worshippers of Confucius," and they made use of the reactionary ideology of Confucius for upholding their reactionary rule. The chieftains of all revisionist reactionary lines were also "worshippers of Confucius," and they also strove to find spiritual weapons from the reactionary ideology of Confucius to serve them in pushing their revisionist lines.

The renegade, hidden traitor and scab Liu Shao-ch'i wildly peddled the "doctrines of Confucius and Mencius" in his sinister "Self-Cultivation." The big renegade and traitor Lin Piao also spared no efforts in collecting junk from the "doctrines of Confucius and Mencius." Emulating Confucius' "to subdue one's self and return to propriety," he vainly attempted to restore capitalism. He even went so far as to make the reactionary howl of "either success or death for the cause" in the "Outline of Project '571'." These rascals clung desperately to the ghost of Confucius because the reactionary ideology of Confucius was most suited to their reactionary political need, and it was also a spiritual prop for their reactionary ideas. Because of this, the struggle between those "honoring Confucius" and "opposing Confucius" is always a reflection of the political struggle between the two classes in the ideological sphere. That is why the roots of all old ideas, cultures, customs and habits left over from past societies could in general be traced to the "doctrines of Confucius and Mencius."

That is why developing a struggle to criticize Lin Piao and Confucius and eliminating the pernicious influence of the reactionary ideology of Confucius is of great significance to the current socialist revolution in the ideological sphere in China. The criticism of Confucius is the continuation and deepening of the criticism of Lin Piao, and the two are an indivisible whole. The criticism of Lin Piao must be carried out together with the criticism of Confucius, for only in this way could the "ancestral tomb" of Lin Piao be dug up and the ultra-Right essence of his reactionary line be fully exposed. This is the present-day need

of the actual class struggle. It is necessary for opposing and guarding against revisionism, and is necessary for further developing the socialist ideology and consolidating the dictatorship of the proletariat.

In his political report to the 10th Congress of the Party, Premier Chou called on us: "We should attach importance to the class struggle in the superstructure, including all spheres of culture, and transform all parts of the superstructure which do not confirm to the economic base." This year, the two central newspapers and one journal in their New Year's Day editorial also called on us, "It is necessary to continue criticizing the ideas of worshipping Confucius who opposed the Legalist school." This is an important matter for the whole Party, the whole army and the whole people. As the matter is of concern to the line and the general situation, the broad masses of commanders and fighters in our unit must resolutely respond to this great call of the Party, actively take part in this important class struggle in the ideological sphere and win new victories in the socialist revolution on the ideological and political front.

This struggle to criticize Lin Piao and Confucius is closely related with the broad masses of intellectuals in China. It is also of far-reaching significance to maintaining the Party's policy of uniting, educating and transforming the intellectuals, further uniting, educating and transforming the broad masses of intellectuals and promoting their ideological revolutionization.

For the past twenty and more years, under the warm solicitude and education of the Party and Chairman Mao, the broad masses of intellectuals in China have been tempered through practice in the three great revolutionary movements and have indeed made pleasing progress. However, it must also be seen that in the aspect of completely changing old ideas and transforming the world outlook, the majority of intellectuals in our country are still faced with a long and arduous task. One important reason here is that the old ideas, old culture, old customs and old habits of the past two thousand years and more have still not been adequately and thoroughly criticized. The reactionary ideology of Confucius is precisely the main root cause of the "four old" ideas.

It could be said that the intellectuals have most widely accepted and have been most deeply poisoned and heavily fettered by the doctrines of Confucius and Mencius. Because of this,the current struggle to criticize Lin Piao and Confucius is an extremely good opportunity for giving the broad masses of intellectuals penetrating education in ideology and political line. The broad masses of intellectuals should energetically participate in and throw themselves into this struggle, and by means of this struggle, further raise their awareness of class struggle and the two-line struggle to a higher plane and transform their world outlook. This is consistent with Chairman Mao's earnest expectation, "We hope the intellectuals in China will continue to make progress" and is beneficial as well as necessary. According to our understanding, there exist extensively at present among the majority of intellectuals various erroneous ideas, and the root of the matter is invariably closely linked with the reactionary ideology of Confucius. That is an important problem we absolutely cannot overlook.

For example, contempt for manual labor and "three separations" is a rather common shortcoming among the majority of intellectuals. This shortcoming is

quite common among the old intellectuals or the "three doors" cadres (cadres making their way from the door of their home through the door of the school to the door of an office) trained by the revisionist line. This is because they have been poisoned by the "doctrines of Confucius and Mencius"--"Those who labor with their mind govern others; those who labor with their strength are governed by others" and "everything else is inferior; only learning is exalted." The former system of education trained students that were divorced from politics, from the masses and from practice. "They closed their ears to things outside the window, and devoted themselves wholeheartedly to the business of learning" and took the wrong road of "the student having completed his learning should apply himself to be an officer." In the minds of some intellectuals, the class front is not clear and the class struggle concept is weak. They are to a very great extent influenced by Confucius' idea of "the benevolent man loves others" and such fallacies as "do not do to others what you do not want done to yourself" and "loyalty and forbearance." All these are obstacles in the course of transforming the world outlook of the intellectuals and stumbling blocks on the road of advance to the revolution taken by many intellectuals. Because of this, thoroughly criticizing the reactionary ideology of Confucius and ripping open the mask of the "doctrines of Confucius and Mencius" by means of the struggle to criticize Lin Piao and Confucius is definitely of important significance to emancipating the thinking and transforming the world outlook of the broad masses of intellectuals. It will motivate the broad masses of intellectuals in China to stride forward along the road of socialist revolution.

At present, revolutionary intellectuals in all parts of the country have already taken up their pens to criticize Lin Piao and Confucius and criticize the reactionary ideas of worshipping Confucius who opposed the Legalist school together with the broad masses of workers, peasants and soldiers. This shows that the current struggle to criticize Lin Piao and Confucius not only has given further impetus to the development of the movement to criticize Lin Piao and rectify the style of work, and dealt a blow to the dream of the imperialists, revisionists and reactionaries to restore capitalism in China, but has also washed away the filth and slime left by the former society and played an effective role in promoting the ideological transformation of the intellectuals.

Lenin had pointed out: "When a former society dies, its corpse cannot be placed in a coffin and buried in a grave. It will decay in our midst, giving off a stench to poison us." The reactionary ideology of Confucius is such a poison that "decays and stinks" of stench from the old society. It can be seen that the reactionary ideology of Confucius will not lightly step down from the stage of history. As long as 2,000 years ago, the broad masses of people had already commenced their struggle to criticize Confucius. All peasant uprisings also violently pounded against the reactionary ideology of Confucius. However, due to the limitations of historical conditions, all of them were unable to eliminate this garbage pile of history. This task could only be carried out by the proletariat of the present day. Marx and Engels in their book the "Communist Manifesto" had pointed out: "The communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas." These two "ruptures" are a common fighting task for our broad masses of workers, peasants

and soldiers and revolutionary intellectuals. We, the broad masses of workers, peasants and soldiers, have already made up our minds to eliminate this garbage pile of history. We must make a complete rupture with all traditional concepts of the past and make a complete rupture with the doctrines of Confucius and Mencius. We are determined to throw ourselves into the current struggle to criticize Lin Piao and Confucius and make all-round revolutionary mass criticism to settle accounts with the reactionary ideology of Confucius. Let there be "paper boats and bright candles to light its way to the skies." Let us completely eliminate the pernicious influence of the "doctrines of Confucius and Mencius," and carry the criticism of Lin Piao and Confucius, this revolution in the ideological sphere, through to the end!

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CRITICISM OF LIN PIAO AND CONFUCIUS BY WORKERS

Peking Iron and Steel Workers Criticize Lin Piao, Confucius

(NCNA-English Peking, Feb. 18, 1974)

workers of the capital iron and steel company in peking have condemned lin piao for using the doctrines of confucius and mencius in a vain attempt to alter the party's basic line and restore capitalism.

in the current political struggle, the workers said: "lin piao hung scrolls in his room reading 'restrain oneself and return to the rites' and mouthed the phrase of 'benevolence, righteousness and virtue' while plotting a capitalist restoration. criticism of lin piao and confucius is a serious class struggle. as workers, we are a main force in the struggle, and we will do our part."

the capital iron and steel company, formerly the shihchingshan iron and steel plant, is a fifty-year-old enterprise that went through the hands of the northern warlords, the kuomintang reactionaries and the japanese invaders and their puppets. reviewing the history of the plant, veteran workers were furious at lin piao's trumpeting about "restraining oneself and returning to the rites". they said that in the old society coming to work in the plant was like entering a living hell. all day long they worked like beasts of burden and ate the coarsest flour mixed with bran. many fell ill and were thrown into a mass grave. more than 200 ailing workers were buried alive on the day of september 11, 1943, alone. the only survivor was chang hung-kun, who managed to crawl out of the grave. he said: "modelling himself on confucius, lin piao yelled that 'of all things, this is the most important: to restrain oneself and return to the rites' in his attempt to turn china into a colony of soviet revisionist social-imperialism and drag us workers back to the suffering of the vile old society. we'll never allow such a thing to happen. we must criticize the reactionary ideology of lin piao and confucius and discredit them completely so as to consolidate the dictatorship of the proletariat."

the workers pinpointed the ultra-rightist nature of lin piao's revisionist line by citing what they had endured before liberation. chiang po-cheng, a veteran iron smelter, recalled that his family borrowed 30 catties of wheat from a landlord and had to return double the amount that autumn. as they could not, the debt rose to 120 the next year. finally the one-fifth of a hectare of their land fell into the hands of the landlord. not long afterwards, chiang po-cheng's father died of hunger and illness. chiang po-cheng said with anger, "the 'benevolence, righteousness and virtue' advocated by confucius cannot hide the exploitation by the landlord class or

erase my family's history of blood and tears. under the leadership of chairman mao, we workers now have a happy life. but lin piao clamoured for a 'return to the rites' in an attempt to restore capitalism. we must thoroughly criticize his crimes and never allow any such return to the past."

another iron worker, yu tien-ying, said, "i toiled for a capitalist for eight years before liberation, but i was not given a cent in severance pay when i left the factory. the capitalists exploitated and oppressed the workers and never showed us any 'benevolence' or 'righteousness'."

the workers cited facts to repudiate the idealist outlook of history preached by lin piao that "the highest are the wise and the lowest are the stupid". po tai-ho of the no. 2 building company said, "lauding themselves to the skies, lin piao and confucius called themselves 'sages', 'geniuses' and 'supergeniuses'. they trampled the working people under their feet and abused them as 'inferior men' who thought only about how to get oil, salt, sauce, vinegar and firewood, and about their wives and children. what tripe exclamation what we working people dreamed of in the old society was how we could remove the dark cloud to see the sun. what we think most after liberation is how to help consolidate the dictatorship of the proletariat and build socialism with greater, faster, better and more economical results.

many workers pointed out that when confucius preached that some were "born with a mandate from heaven" and lin piao the theory of "innate genius", they presented themselves as born rulers and slandered the labouring people as born with a bad fate. "but we see through their tricks. we submit neither to heaven nor to fate but follow chairman mao in making revolution and carrying the struggle to criticize lin piao and confucius through to the end," they said.

the workers have studied works by marx, engels, lenin and stalin and by chairman mao so as to grasp revolutionary theory and to criticize the reactionary ideology of lin piao and confucius penetratingly and thoroughly. the more criticism they make, the more emancipated they become ideologically, and their revolutionary enthusiasm grows. a revolutionary atmosphere of unity in struggle prevails in the capital iron and steel company. the workers fulfilled the january production plan ahead of schedule and topped the quotas for steel, iron and rolled steel for the first ten days of february.

Tientsin Textile Workers Refute "Doctrine of Mean"

(NCNA-English Peking, Feb. 18, 1974)

workers of the tientsin no. 4 cotton mill in "people's daily" articles condemn lin piao and company who hawked the confucian doctrine of the mean, attacked the party's general line for building socialism, the big leap forward and the people's communes, championed class conciliation and opposed the party's struggle against soviet revisionism.

lin piao and his gang were countering the revolution and trying to turn back the wheel of history, subvert china's dictatorship of the proletariat and restore capitalism.

in the article entitled "proper limits have to be exceeded in order to right a wrong", the leader of a spinning squad states: lin piao resorted to the confucian doctrine of the mean in 1962 in attacking the party's general line, the big leap and the people's commune as "excessive" and "over the limits". his slanders were in the same vein as the vicious attacks by class enemies inside and outside china.

the great leader chairman mao formulated in 1958 the party's general line of "going all out, aiming high and achieving greater, faster, better and more economical results in building socialism". under this general line, people eliminated fetishes and superstitions and emancipated their minds, worked in high spirits and with great militancy, and created one wonder after another. many workers stayed days on end in the shops of our mill to solve key production problems. the imported spinning machines we used at the time made just over 100 revolutions per second. after repeated experiments, the spinners raised the speed to over 200 revolutions, and later over 300, greatly increasing the output of yarn. this example illustrated the correctness of the general line and the big leap. rather than dampening the initiative of the individual, they encouraged the socialist enthusiasm of the masses.

in his brilliant work "report on an investigation of the peasant movement in hunan", chairman mao sharply criticizes the comments on the peasant movement as "excessive" and raises the slogan "proper limits have to be exceeded in order to right a wrong, or else the wrong cannot be righted". now, lin piao and company, who stuck to the landlord-bourgeois stand, used the reactionary theory of the doctrine of the mean to oppose "excesses" of the revolutionary mass movement. if we want to make revolution, we must refute their fallacies, "exceed the proper limits in order to right a wrong", and keep on using revolutionary masses' methods to smash the old order. lin piao and company tried to

bind us hand and foot with the confucian doctrine of the mean, forbidding us to continue the revolution so that they could stage a restoration of capitalism. but they were just day-dreaming.

the secretary of the party branch of a spinning shift writes in the article "never forget class struggle": it was confucius' statement that "in practising the rules of propriety, making peace is to be prized". in a similar tone, lin piao blared that "when two sides fight each other they become enemies; when two sides make peace with each other, they become friends." in preaching this theory of "class conciliation", they aimed to prevent the working people from struggling so that they could effect a restoration, but this could never succeed.

the exploiting classes never make "peace" with the working people. scarcely seven days after assuming office as acting prime minister of the state of lu, confucius, who exalted the doctrine of the mean as the highest virtue, had the reformer shaocheng mao put to death on framed charges. while prating "when two sides make peace with each other, they become friends", lin piao was secretly plotting a counter-revolutionary armed coup d'etat and attempted to assassinate our great leader chairman mao and suppress the revolutionary people. these facts show up the statements of confucius and lin piao as downright fraud.

lin piao's statement "when two sides fight each other they become enemies" is no less nonsensical. there is always inveterate hatred between the working people and the exploiting classes, between the proletariat and the bourgeoisie. this hatred exists not because we "fight" against them but because the relation between the two classes is antagonistic.

it is out of the question that "when two sides fight each other they become enemies" within the ranks of the people. we need to struggle in order to eliminate in our own ranks the influences of the reactionary ideology of the bourgeoisie and all other exploiting classes. shortcomings and errors within the ranks of the people must be overcome by the method of criticism and self-criticism. this active ideological struggle does not turn our comrades into "enemies". on the contrary, our common revolutionary objectives and profound proletarian feelings will enhance the revolutionary unity of our comrades in the course of necessary struggle.

chairman mao teaches: never forget class struggle, never forget the dictatorship of the proletariat. we must adhere to the marxist philosophy of struggle, opppose the doctrine of the mean, fight against class enemies, against revisionism and against the reactionary ideology of all exploiting classes.

the article "carry the struggle against revisionism through to the end" by workers of a weaving shop states: just when our party was waging a vigorous struggle against the soviet revisionist renegade clique between 1961 and 1964, lin piao and his sworn followers blurted it out: "one should never go to the extreme in doing anything. going to the extreme is to follow the 'theory of one point' and will certainly lead to evil consequences". thus they viciously attacked our party as "going to the extreme" in the struggle against the soviet revisionist khrushchev renegade clique and against the wang ming revisionist line and as "going to the extreme resulting in errors" etc., in a futile attempt to prevent us from waging a resolute struggle against revisionism.

the philosophy of the communist party is the philosophy of struggle. marxism-leninism has developed precisely in the course of the struggle against revisionism. without this struggle, marxism could not have developed and triumphed. as far back as the period of the first international, the great revolutionary teachers marx and engels carried out determined struggles against such ringleaders of opportunism as bakunin, proudhon and lassalle, and propelled the international workers' movement forward. after marx died, lenin waged sharp struggles against bernstein and kautsky and against opportunists within the russian social-democratic party, thus inheriting, safeguarding and developing marxism. for half a century, our great leader chairman mao has led the party in irreconcilable struggles against various opportunist lines, thus inheriting, safeguarding and developing marxism-leninism and guiding the chinese revolution from one victory to another. during the period of the democratic revolution, our party crushed the "left" and right opportunist lines represented by chen tu-hsiu, wang ming and chang kuo-tao. after entering the period of the socialist revolution, our party flushed out and smashed the kao kang-jao shu-shih anti-party alliance and the right opportunism of peng teh-huai. during the great proletarian cultural revolution, chairman mao has led our party in destroying the two bourgeois headquarters headed by liu shao-chi and lin piao. these facts prove to the hilt that marxism has developed through the struggle against revisionism. the more thorough-going the struggle and the more distinct the demarcation between marxism and revisionism, the greater the advance of the revolution. to struggle is to advance. not to struggle is to retrogress, to collapse, to go revisionist. marxism-leninism cannot be protected or communism achieved unless those renegades are toppled and crushed who have betrayed the international communist movement and the interests of the world's revolutionary people.

soviet revisionism is the mortal foe of the proletariat. why did lin piao step forward in opposition when we started criticizing soviet revisionism? lin piao made the reason clear in his "outline of project '571'"

for a counter-revolutionary armed coup d'etat: he meant to put himself under the wing of soviet revisionism and its "nuclear umbrella". this shows that soviet revisionism was his master. how could such a vassal not be pained to see his master being punished? lin piao's attack on the struggle against revisionism by invoking the doctrine of the mean serves as yet another iron-clad proof of his striving to capitulate to soviet revisionism and turn china into a colony of soviet revisionist social-imperialism, the article says in conclusion.

EDUCATION IN REVOLUTION

Tientsin Middle School Keeps Door Open to Society

(NCNA-English Tientsin, Feb. 17, 1974)

teachers and students of the tientsin no. 2 middle school implement chairman mao's proletarian revolutionary line in education that "education must serve proletarian politics and be combined with productive labour" by maintaining close ties with factories and rural people's communes, running school farm and workshops, and making social investigations.

40 students went in groups to the suburbs of tientsin and villages of hopei province last summer to make investigations to repudiate lin piao's slander against educated young people going there to live. they visited over 20 educated young people in 14 production brigades. they saw that the socialist revolution and socialist construction are going well in the countryside. the young people told them how they are maturing in the countryside in three great revolutionary movements of class struggle, the struggle for production and scientific experiment, helped by local party organizations and the former poor and lower middle peasants. some had become rural cadres, barefoot doctors and agro-technicians, and some had been sent to institutions of higher learning after a few years of practical experience in the countryside. the investigations helped the students deepen their criticism of lin piao's counter-revolutionary revisionist line. they wrote stories and reports in praise of the educated young people settling in the countryside and expressing their determination to do the same after graduation.

when the second year students studied the principles of the lever and crane, they visited a railway cargo

station with their teacher and a veteran worker explained the subject, describing the structure, performance and working principle of the crane. he then demonstrated the work for the students who were able to combine their class-room knowledge of mechanics with practice.

the school has regular contact with two local factories and a rural production brigade where the students go in turn to take part in productive labour.

the wangchuanchang production brigade once asked the school for a relief map of its farmland to arrange production. a teacher of mathematics included this in the methods of surveying and map drawing. following the classroom lectures, the students went to the brigade and made the requested map. teaching was combined with the needs of production and served it.

the school has set up two workshops and a small farm as teaching bases. teachers guide the students in productive labour related to classroom study, so that the students apply what they learn.

in the past few years, the teachers and students have gone in turn to the farm which they had set up by reclaiming 1.3 hectares of wasteland outside the city, while continuing their studies there. these methods differed from the past when the students learnt ploughing and growing of crops only from textbooks or classroom teaching. their lessons on the farm are linked with the three great revolutionary movements, and political lessons were related to the class struggle and the struggle between the two lines in the countryside.

MEASUREMENT SCIENCE

New Advances in Chinese Measurement Science

(NCNA-English Peking, Feb. 18, 1974)

many pieces of standard apparatus and equipment for high precision measurement up to advanced levels have been designed and produced in china in the past few years as socialist construction made fast progress. they include photoelectric interference comparators for measuring length, infra-red temperature instruments and electronic track scales which weigh automatically with transducers.

new electronic, laser and infra-red technology was used in their manufacture. for instance, a digital telecontrol balance operated outdoors and showing results in numerals can measure the mass and density of radioactive substances from a long distance. others include a scaleless laser range finder for measuring great distances and a high precision vacuum metrological balance. there are also a standard resistor comparator, a 500 tons standard force calibrating machine, a shunted bridge for precise measurement of standard resistors as well as precise gauge blocks for great length. the production of such apparatus marks an improvement in the technical level of chinese metrology.

during the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work, chinese metrologists have integrated themselves with factory cadres, workers and technicians and constantly helped raise the technical level of chinese metrology.

to meet the needs of china's precise machine-building industry, members of the chinese institute of metrology and cadres, workers and technicians of the kunming machine tool plant and the yunnan optical instrument factory in this southwest china province made a photoelectric interference comparator which uses laser to calibrate the line scale automatically. when it is used to calibrate a standard line scale on a precise machine tool, total error is only 0.22 microns and the process takes only half an hour.

a short time ago, an auxiliary interferometer and a special purpose electronic computer were attached to this photoelectric comparator. this reduced the time for calibrating a standard line scale to twelve minutes and calculating data from several days to a few hours.

the chinese institute of metrology achieved 18 fairly important results in scientific research and technical innovations in 1973. this is very significant for china's production, scientific research and the unification of the country's measurement values. metrological work is important for economic construction, national defence and scientific

research. many national measurement standards have been set to meet the needs of production, science and technology. these cover length, mechanics, electro-magnetics, temperature, optics, acoustics, chemistry, time and frequency, radio and radioactivity measurement. most provinces, cities and autonomous regions have special measurement laboratories. such institutions in many administrative regions and counties have conducted metrological work to serve medium and small enterprises and agricultural experiments. big and medium enterprises in different parts of china have established sections and assigned special personnel for metrological work.

IRRIGATION PROJECTS

Sinkiang Builds More Farm Improvement Projects

(NCNA-English Urumchi, Feb. 17, 1974)

thanks to the efforts of commune members of various nationalities and army land reclaimers, sinkiang in northwest china has completed more irrigation projects this winter than in the same period of preceding years.

six hundred thousand people are busy building such projects though the land is still ice-bound. around the tarim basin, where the average annual rainfall is only a few dozen millimetres, people are building and expanding canals so as to use melted snow from the kunlun and tienshan mountains for irrigation. many pump wells are being built in dzungaria basin and turfan depression to make use of the abundant underground water resources. more than 300 water conservancy projects have been completed ahead of schedule in the autonomous region.

in turfan county, the average annual rainfall is only about a dozen millimetres and temperature in the summer sometimes rises to as high as 60 or 70 degrees centigrade. since the establishment of people's communes, especially during the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work, the uighur people there have worked tirelessly in building irrigation facilities and planting trees to combat drought and windstorms. they have completed 400 "kanerhching" (covered irrigation ditches which can reduce evaporation), 400 pump wells and 600 kilometres of cement- or stone-lined canals and ditches. this has enabled the county to use three times as much water for irrigation as before. last year turfan county's grain

output averaged more than three tons per hectare and ginned cotton 735 kilogrammes per hectare, both hitting the targets set for this area in the national programme for agricultural development.

sinkiang registered an all-round increase in the output of grain, cotton and oil-bearing crops as well as in the number of animals in 1973. immediately after the autumn harvest it mapped out plans for further improvement. the kashgar administrative region, which had a record harvest last year, has continued to grasp education in ideology and political line and summed up its experience in building water conservancy projects. two hundred thousand people turned out this winter to improve the water conservancy facilities and build more projects to protect the region against flood or drought.

the sinkiang production and construction corps of the people's liberation army started more than 200 water conservancy projects this winter and has so far completed over 80 of them ahead of time. the army farms have repaired and built more than 2,600-kilometres of ditches, levelled 12,000 hectares of farmland, added or improved irrigation facilities for 10,000 hectares and watered 240,000 hectares during the winter. water in the reservoirs around the tarim basin is now over one third more than in the corresponding period of last year. all this has provided better guarantee against drought.

Water Conservancy Construction in Central China Province

(NCNA-English Wuhan, Feb. 18, 1974)

thirtytwo large and medium-sized state-funded water conservancy projects and tens of thousands of smaller ones undertaken by rural people's communes and production brigades in central china's hupeh province are now under construction. five and a half million people, 40 percent of the agricultural labour force in the province, last winter began these projects and other farm work including soil improvement and transformation of hilly land. to date, earth and stone work comes to 370 million cubic metres, a larger amount than the previous year.

this important agricultural province had good grain and cotton harvests last year after defeating a drought in spring and waterlogging in summer. the party organizations at all levels launched a mass movement to improve farmland after the harvests to secure a bigger harvest this year.

400,000 commune peasants are working on the state-funded anti-flood project for hunghu lake on the kianghan plain, which is the largest ever built there.

the kianghan plain is often waterlogged after heavy rain. at high tide, the yangtze river rises, so the water in the low lying areas cannot be discharged. before liberation, this area alternatively suffered from waterlogging and drought. after liberation, the state alloted money to strengthen the yangtze river dykes, and built flood diversion projects on the chingchiang river and other flood storage and diversion works in the middle reaches of the yangtze, south of the kianghan plain, which diminished the flood threat. the present project includes a storage area with a capacity of 16,000 million cubic metres of water in case of high yangtze crests. in normal times, the land around the lake can be planted to crops.

the project also includes dykes around the flood storage area, a 50-kilometre-long drainage canal north of the area and more than 20 big and medium-sized electric drainage and irrigation stations. the completion of the project plus present water-conservancy projects will ensure that 200,000 hectares of farmland give stable yields despite long dry spells or waterlogging.

a big state project for an aqueduct 4,320 metres long with 182 piers has started. it will carry water from the han river to irrigate farmland. a water conducting project built last year irrigates 40,000 hectares of farmland. after the aqueduct is completed, it will irrigate another 40,000 hectares of farmland.

dykes in the middle reaches of the yangtze river in hupeh province and dykes in the lower reaches of the han river have been reinforced, backed by tree belts.

the province has completed 50,000 of the 90,000 small water conservancy projects started last winter, in addition to big and medium-sized projects. every people's commune has built new irrigation projects. people's communes on the plain are digging ditches and raising fields. communes in mountainous areas are terracing hillsides, planting trees and digging projects for water and soil conservancy.

leading cadres of various places in the province have gone to the work sites and joined the commune members in criticizing lin piao and confucius and tranforming nature. some counties have moved their offices to the work sites.

MEDICINAL HERBS

Tibet Produces More Crude Drugs

(NCNA-English Lhasa, Feb. 18, 1974)

the tibet autonomous region in southwest china is using its abundant resources of crude drugs to promote the health of the people.

more than 800 kinds of crude drugs have been discovered during recent years in tibet which abounds in rhubarb, tangshen, fructus chaenomelis and fritillaria roylei. the tibetan and han people have worked together to increase the production of crude drugs. much more crude drugs were purchased last year than in 1972.

peking, shanghai, tientsin and szechwan sent many groups last april to tibet to investigate the resources of crude drugs. they popularized the names of herbs, their features and use among the tibetan peasants and herdsmen. a group from tientsin municipality covered 22 counties and 214 people's communes in half a year, travelling 25,000 kilometres. the group members climbed snow-covered mountains more than 5,000 metres above sea-level to pick samples and found hoantchy root, radix ophiopogonis and 20 other kinds of crude drugs.

panam county has abundant resources that the group helped the county familiarize the masses with to organize collection. some 300 tons of rhubarb was collected last year, adding 110,000 yuan to the income of commune members.

the groups have helped tibetan people develop the production of valuable drugs, such as antlers and musk, the amount purchased was 70 and 30 percent above the 1973 plan respectively.

meanwhile the groups modestly learned from the traditional tibetan medical science. they made clinical studies and collected many tibetan medical prescriptions.

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* FOREIGN RELATIONS *
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CHINA AND GUYANA

Chinese Acrobatic Troupe Arrives in Guyana

(NCNA-English Georgetown, Feb. 16, 1974)

the wuhan acrobatic troupe of china headed by shen tsien arrived here this afternoon at the invitation of the guyana government for a friendship performance tour. the troupe will participate in the celebrations of the fourth anniversary of the founding of the cooperative republic of guyana.

the acrobatic troupe was welcomed at the airport by acting permanent secretary of guyana's ministry of information and culture altaf mohamed, chairman of the national council of history and art lynett dolphin, chairman of the national sports council basil arno and other government officials.

chinese ambassador to guyana wang chan-yuan was also present.

speaking at the airport, altaf mohamed expressed warm welcome to the wuhan acrobatic troupe on behalf of the guyanan government and people. he pointed out that this performance tour is an expression of the ever strengthening friendship between the two countries. shen tsien expressed in his speech gratitude to the guyanan government for its invitation and welcome. he said that this visit will provide the troupe an opportunity to learn from the guyanan people and artistes. he also expressed the belief that the friendship between the two peoples will be further strengthened.

CHINA AND ITALY

People in Shanghai Criticize Antonioni's Anti-China Film

(NCNA-English Peking, Feb. 17, 1974)

the "people's daily" recently devoted a whole page to articles contributed by people in shanghai criticizing antonioni's anti-china film "china".

the writers include workers of the shanghai oil refinery and the shanghai harbour administration, the party branch and revolutionary committee of the fankua lane and the revolutionary committee of the yuyuan bazaar. with great indignation, they exposed antonioni's despicable tricks in filming these places and exploded his lies with iron-clad facts.

the article by workers of the shanghai harbour administration pointed out that antonioni had resorted to deceitful means to give a false picture of the whangpoo river. it said: "the whangpoo river running through shanghai, like every other river in china, is a witness to the growing strength and prosperity of our great motherland under the party's leadership. from morning till night, the river is bustling with activity, with sirens whistling merrily, red flags fluttering and ships loaded with industrial and agricultural products sailing to or from the city. on the docks engines hum and cranes work round the clock. anyone who visits the waterfront and is not blind cannot but feel intensely how the river is pulsating with life and vigour.

"but antonioni did not want to film the river as such. he came to the harbour with a sullen heart and sinister anti-china motives, rushing here and there to take sneak shots and resorting to trickery and deception. in his anti-china film the whangpoo river is shrouded in smog, the big freighters are all foreign-made and only wooden junks are chinese. the new whangpoo river in post-liberation china is made to look like a terrible mess. how pernicious his intention is exclamation

"we workers know the river best and therefore are in the best position to talk about it.

"the river was indeed enveloped in smog before liberation. take the no. 5 wharf. owned by a foreign firm at that time, it had only a dozen shabby warehouses and was poorly equipped. filthy water was everywhere. today the wharf has many machines and a forest of hoists and cranes -- a striking contrast with the pre-liberation days when the workers had to carry heavy loads on their backs. new warehouses now stand in neat rows. the wharf can accommodate six 10,000-ton ships at a time.

"the total cargo handling capacity of shanghai harbour in 1973 was nearly 11 times the pre-liberation figure.

"the whangpoo river is thriving and socialist china is advancing with big strides. antonioni, this anti-china buffoon, cannot in the least hurt the chinese people however hard he tried to slander them."

fankua lane, a slum before liberation, has been turned into one of shanghai's many new modern housing estates for workers. the communist party branch and the revolutionary committee of the lane wrote in an article:

"antonioni turned everything upside down and wantonly slandered the housing of the working people in chinese cities as being 'very simple and poor'. he painted a very gloomy picture of liberated china. we absolutely cannot tolerate this.

"before liberation, we people in fankua lane lived in extremely low matsheds and drank stinky water drawn from nearby creeks. garbage piled up everywhere in the lane, attracting hordes of flies and mosquitoes. every summer infectious diseases took a heavy toll among the poor who could not afford medical treatment. and every winter people would freeze or starve to death. moreover, local despots and ruffians blackmailed the poor and extorted money from them.

"shanghai's liberation in 1949 brought sunshine to our lane and to us labouring people. soon afterwards, all the unemployed who made up 85 per cent of the adults in our lane received jobs. the matsheds were gradually replaced by brick houses, and filthy ditches by a sewerage system. roads were paved and electricity and running water introduced. the state in 1963 appropriated funds to turn all the old dwellings into five-storey apartment houses complete with modern conveniences. rent comes to only around five per cent of a worker's income.

"in order to acquaint the younger generations with our past misery and remind ourselves of it, we deliberately kept several old brick houses intact and restored three matsheds.

"under the guise of 'friendship', antonioni came to fankua lane. he shut his eyes to our five-storey housing in which we now live but shot only the matsheds. did he mean to show some feeling for our past sufferings? no. his obvious intention was to negate the tremendous changes that had taken place in our lane."

chenghuangmiao, which used to be a haunt of kuomintang agents and local despots before liberation, is now a people's bazaar named yuyuan. the revolutionary committee of the bazaar wrote:

"antonioni came to our bazaar not to shoot the picturesque surroundings, or the well-stocked shops crowded with customers, or old workers enjoying a happy life discussing the excellent situation at home and abroad. he looked everywhere for things he could make use of to do false propaganda. he went to a tea house and directed the camera now at tea pots and now at ash trays or other trifles. such were the 'good' material this 'famous director' hunted for. after taking pictures of things on the table, this anti-china buffoon knelt down to shoot 'strange scenes' under the table. then, using the tactics of surprise attacks, he suddenly came upon old men in the tea house and shot their facial expressions, some times, bringing the camera very close to their faces. his meanness did not stop at that. lovely chinese children also became his 'targets'. all of a sudden, he thrust a tape recorder at a small child, and when the child was scared into a cry he took the shot with satisfaction. this was how he, by hook or by crook, looked for 'a strange atmosphere'.

"antonioni viciously attacked the chinese people, saying that they were 'thinking of the past, but loyal to the present'. the tactics he employed are both clumsy and ridiculous. antonioni used the phrase 'loyal to the present' obviously in a negative sense. who are 'thinking of the past'? as it is known to all, those who yearn for the past and dream day and night of a capitalist restoration are only a handful of imperialists, landlords, rich peasants, counter-revolutionaries, bad elements and rightists and such chieftains of opportunist lines in the party as liu shao-chi and lin piao. before liberation, we labouring people suffered from heavy exploitation and oppression by reactionaries at home and abroad. the old society gave us nothing but disasters, unemployment and death. how could we ever yearn for such a past? when we say we'll never forget the past, we mean that we'll never forget how we were exploited and oppressed by imperialism, feudalism and bureaucrat-capitalism, which weighed down upon us like three big mountains.

"the anti-china film 'china' provides us with good material for learning by negative example during our current struggle to criticize lin piao and confucius".

CHINA AND SENEGAL

Senegalese President Receives Chinese Ambassador

(NCNA-English Dakar, Feb. 16, 1974)

president leopold sedar senghor received chinese ambassador wang chin-chuan at the palace of the republic here this afternoon and had a friendly conversation with him.

CHINA AND VIETNAM

Chinese Table Tennis Team Winds Up Friendship Matches in Vietnam

(NCNA-English Hanoi, Feb. 18, 1974)

the chinese table tennis team now on a friendly visit to viet nam played two friendship matches with the table tennis team of the central physical culture and sports school and the viet nam national table tennis team here yesterday, one in the morning and one in the evening.

pham van dong, member of the political bureau of the central committee of the viet nam workers' party and premier of the government; hoang van hoan, member of the political bureau of the party's central committee and vice-chairman of the standing committee of the national assembly; nguyen van tran, member of the secretariat of the party's central committee and secretary of the hanoi party committee; do muoi, vice-premier; hoang quoc viet, president of the viet nam-china friendship association and leading members of the departments concerned watched respectively the matches.

chinese ambassador to viet nam wang yu-ping was also present on both occasions.

in the morning, the chinese team and the team of the central physical culture and sports school played four men's singles and two women's singles. in the evening, the chinese team played the viet nam national table tennis team in four men's singles and two women's singles. then, chinese player chou lan-sun teamed up with vietnamese player hoang the vinh, and chinese player chao kuo-cheng teamed up with vietnamese player nguyen ngoc phan played a men's double exhibition event. fraternal and friendly

atmosphere prevailed at the arena and the excellent performance of the players of both countries drew warm applause from the spectators.

this match was followed by a closing ceremony.

on the evening of february 16, a reception was given by ambassador wang yu-ping for the visit of the chinese table tennis team. le duc chinh, acting head of the viet nam general department of physical culture and sports; vu quoc uy, vice-chairman of the commission for cultural relations with foreign countries and others were present. the reception was permeated with a warm and friendly atmosphere.

CHINA AND ZAMBIA

President Kaunda of Zambia to Visit China

(NCNA-English Peking, Feb. 18, 1974)

his excellency dr. kenneth david kaunda, president of the republic of zambia, and mrs. betty kaunda will arrive in peking on february 21 for an official visit to china at the invitation of the government of the people's republic of china.

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ANTI-CONFUCIUS STRUGGLE OF PEASANT CLASS

The Peasant Class Was the Revolutionary Vanguard Which Opposed Confucius in the Feudal Society

by

the revolutionary masses criticism group of the Department of History at Amoy University

(Peking Jen-min Jih-pao, February 3, 1974)

Chairman Mao teaches us, "The principal contradiction in feudal society is the contradiction between the peasant class and the landlord class." In order to consolidate the feudal economic base, the landlord class in the various spheres of the superstructure continuously strengthened its counter-revolutionary dictatorship over the broad masses of peasants. Since the Han Dynasty, the worship of Confucius and the honoring of Confucianism have all along been implemented by the landlord class for exercising dictatorship over the peasants in the ideological sphere.

The ruthless economic exploitation and political oppression of the peasants by the landlord class compelled the peasants to stage uprisings in resistance against the rule of the landlord class. The peasants' uprisings throughout the successive generations were not only violent political, military and economic struggles against the landlord class, but also represented a tit-for-tat struggle against the landlord class on the ideological front. They exposed and criticized the reactionary thoughts of Confucius, the spiritual representative of the landlord class, destroyed the idols of Confucius, burnt the books of history and classics which spread the reactionary thoughts of Confucius and dealt heavy blows to the activities carried out by the landlord class to worship Confucius. The peasant class was the revolutionary vanguard in the struggle to oppose Confucius in the feudal society.

The bourgeois careerist Lin Piao was a genuine disciple of Confucius. On the one hand, he frantically advocated the doctrines of Confucius and Mencius, which he regarded as his reactionary ideological weapon for conspiring to usurp leadership in the Party, seize power and restore capitalism. On the other hand, he maliciously disparaged the peasants as backward and nonsensically said that "they only talk about things related to themselves: how to cultivate the fields and reap good harvests, ... men, women, adults and children are all engaged in such talk all day long."

The great deeds of the anti-Confucius struggles launched by the peasants constitute a powerful refutation of the reactionary fallacies of Lin Piao.

I

Confucius was a reactionary thinker representing the interests of the slave-owner class on the decline. During the periods of the Spring and Autumn Annals and the Warring States, marked by great upheavals in society, he vigorously advocated the reactionary theories of restoring the system of slavery and thus became the clown who vainly attempted to hinder the forward movement of the wheel of history. In the Chinese feudal society after the Han Dynasty, Confucian thoughts were again worshipped as orthodox ideas and Confucius was "painted up with various kinds of white powder and exalted to formidable heights" ("Confucius in Contemporary China" by Lu Hsün) by the reactionary rulers of the past.

Such a change was not incidental; in the final analysis, it was a question of class struggle.

After Ch'in Shih-huang consummated the feudal task of unifying China, and after a series of struggles such as "burning of books and burying of Confucian scholars alive" and the suppression of disturbances in the seven states including Wu and Ch'u in the Han Dynasty, the remnant forces of the slavery system were fatally hit and the feudal system was stabilized. On the other hand, the contradiction between the peasant class and the landlord class under the feudal system also deepened day by day. At the end of the Ch'in Dynasty, the peasants' uprising led by Ch'en Sheng and Wu Kuang was the signal that the peasant class had mounted the political stage as a powerful anti-feudal force, thus arousing the fear of the landlord class.

In order to uphold the order of feudal rule already established, the landlord class naturally dreaded disorder and changes. It became more and more conservative with each passing day and gradually degenerated from the advanced into the backward and went from revolutionary to reactionary. Therefore, besides using the strategem of counter-revolutionary violence, it also used such deceitful tactics as "benevolence, righteousness and ethics" to benumb and dominate the people. Confucian thought was well suited to such needs of the landlord class, because it was of a conservative, reactionary, hypocritical and deceptive nature, and was favorable to reactionary feudal rule. Therefore, the landlord class was able to adopt the reactionary thought of Confucius.

Marxism teaches us that the replacement of the slavery system by the feudal system was naturally a progressive step in history, but that this was

nonetheless the replacement of one system of exploition by another. The exploiting nature of the slave-owner class and the landlord class was the same, and this enabled Confucian thought, which originally represented the interests of the slave-owner class, to be used by the landlord class which later became decadent. In "Ludwig Feuerbach and the End of German Classical Philosophy," Engels pointed out, "People can preserve a great part of the old form of feudal jurisdiction and give this form a bourgeois content, or even directly give the title of feudalism a bourgeois meaning ..." (Selected Works of Marx and Engels, Vol. IV) Similarly, the decadent feudal landlord class could retain the reactionary ideological system of Confucius who represented the slave-owner class, and give it the content of the landlord class, so as to turn it into a feudal ideology. Ever since Tung Chung-shu put forth the proposal to "revere only Confucian teachings and ban all other schools," the doctrines of Confucius and Mencius had gradually become the dominant thought in the feudal society.

Confucius talked about the mandate of heaven. He publicized the rule of slave owners as determined by the mandate of heaven, which the oppressed could not resist. Tung Chung-shu went a step further in putting forth the reactionary fallacies of "communion of heaven and man" and "divine right of kings," in order to deify the authority of the ruler, strengthen the rule of the landlord class and deceive and fool the masses of the people, in a vain attempt to make the people docilely submit to enslavement by the landlord class.

Second, after further development by Tung Chung-shu, Confucius' theory of the rectification of names, which refers to such ethical concepts as "there is government when the prince is prince, and the minister is minister, when the father is father and the son is son" and "loyalty" and "filial piety" became a whole set of feudal and clannish concepts called the "three bonds" and "five constant virtues." According to the explanation of Tung Chung-shu, these clannish relations originated from the "divine power" in "heaven" and could not be altered. "Heaven changeth not, likewise the Tao changeth not." In this way, the four types of authority reflected by the "three bonds" and "five constant virtues" (political authority, clan authority, religious authority and masculine authority) become the feudal ropes which bound the Chinese peasants. In order to rise in revolution, the peasants could not but wage an acute struggle against the reactionary thought of Confucius.

As early as the peasants' general uprising at the end of the Ch'in Dynasty, in order to mobilize the garrison soldiers to revolt, Ch'en Sheng put forth the famous slogan "Is there a pedigree of princes, marquises, generals and ministers?" This directly negated the reactionary concept that "death and life are predetermined, and riches and honors depend on heaven" propagated by the followers of Confucius and effectively challenged the concept of heavenly mandate.

During the great peasants' uprising at the end of the T'ang Dynasty, Huang Ch'ao called for "soaring up to the sky" and styled himself "General Chun P'ing, the Guardian who soars up to the sky." This slogan sought not only to topple the reactionary rule of the House of Li in the T'ang Dynasty, but also to topple ideologically the reactionary Confucian preachings about the "divine right" of the House of Li in the T'ang Dynasty.

The peasants are the oppressed and exploited laborers. In the anti-feudal struggle, their class status determined that they necessarily would negate the reactionary theory of heavenly mandate advocated by the Confucian scholars. It was precisely this revolutionary concept that enabled millions upon millions of peasants to shake off the spiritual shackles of "death and life are predetermined; riches and honor depend on heaven," raise a hue and cry, and rise up in rebellion and revolution.

The concept of equality in revolution was a powerful weapon used by the peasants to oppose absolutism. Lenin pointed out, "The idea of equality is the most revolutionary idea in the struggle against the old system of absolutism in general and against the old system of feudal landlordism in particular. The idea of equality is legitimate and progressive for the petty-bourgeois peasant insofar as it expresses the struggle against feudal, serf inequality." (Collected Works of Lenin, Vol. XIII, p. 237) It was precisely this idea of the equality of peasants that came into sharp conflict with the reactionary theories of "three bonds" and "five constant virtues" which reflected the feudal caste relations.

In the Sung Dynasty, when Chung Hsiang and Yang Yao rose up in insurrection, they pointed out that "the law which divides people into the eminent and the humble, the poor and the rich is not a good law" and announced taking "the equalization of the eminent and the humble and sharing the wealth between the poor and the rich as their platform." They severely denounced the "state law" of the Sung Dynasty as an "evil law" ("The Northern Alliance in the Three Dynasties" by Hsu Meng-hsin), violently attacked the feudal caste relations and negated the Confucian reactionary theories of "three bonds" and "five constant virtues" which reflected such caste relations.

II

Following the continual intensification of the crisis in Chinese feudal society, the landlord class became more decadent and degenerated with each passing day and the teachings of Confucius received more and more attention from the feudal rulers. Through Chu Hsi, the philosopher employed by the sovereign and others, they edited "The Four Books," advocated the study of the classics with a rational approach, and whipped up the worship of Confucius and the study of classics to extend the influence of the ways of Confucius and Mencius. Meanwhile, with their political power, they built Confucian temples everywhere and allocated fields for paying academic expenses, maintaining temples, and maintaining annual sacrifices. Confucius was thus deified and Confucian teachings were worshipped as a religion. At Ch'uehli in Chufu, Shantung, the den of Confucius, the emperors after the Sung and Chin dynasties continuously allocated funds for rebuilding Confucian temples and made generous grants of land to the "House of Duke Yensheng" (the lineal descendants of Confucius) who thus became powerful local tyrants and landlords in possession of plenty of land and political prerogatives.

The aim of the reactionary rulers of successive generations in adopting these measures to worship Confucius was to ideologically strengthen their dictatorship over the peasants, cope with the class contradictions which grew more acute with each passing day and defend the crumbling reactionary feudal rule.

Conquently, many peasants' uprisings after the Sung Dynasty not only put forth an anti-feudal political line, but also directed the spearhead straight at the ways of Confucius and Mencius. They destroyed the Confucian temples with revolutionary violence, swept away the reactionary ideological influence of Confucius and hit at activities to worship Confucius carried out by the landlord class. The struggle to oppose Confucius was in particular most violent in the district in Shantung where Confucius was born. The broad masses of peasants (called temple-keepers, foresters, cleaners, sweepers and tenant farmers, with serious relations in personal dependence), who were ruthlessly oppressed by the aristocratic landlord descendants of Confucius, broke into Confucian temples, knocked down the idols of Confucius "the sage" and destroyed the historical records and classics which spread the reactionary ideas of Confucius. Their actions have shown that the oppressed people have implacable hatred and scorn for Confucius, the "sage" of the reactionary class!

In 1214 A.D. (the second year of the reign of Chenyu under Emperor Hsuan-tung in the Chin Dynasty), the Red Coat Army, which was an armed peasants' force active in the southwestern part of Shantung and led by Yang An-erh and Yang Miao-chen against the Chin emperor, swept over different places in Shantung. In the flush of victory, it attacked Chufu and mopped up the Confucian temples. The revolutionary activities of the Red Coat Army greatly frightened the ruling class of the Chin Dynasty and the "Hereditary Duke Yensheng," descendant of Confucius, hurriedly fled for his life. ("The Annals of Chufu Hsien," revised during the reign of Ch'ien-lung, Ch'ing Dynasty, Vol. XXVI) At the end of the Yuan Dynasty, the Red Turban Army rose up in arms in Tsingtao. Ch'uehli in Chufu, Shantung, the den of Confucius, was once again attacked, and in order to evade punishment from the people, the aristocratic descent of Confucius fled helter-skelter to the north to live in exile. (Ibid., Vol. XXIV)

In the Ming Dynasty, the surging peasants' anti-feudal struggles always directed the spearhead continuously at the obdurate feudal fortress of the Confucian family. In 1511 A.D. (the sixth year of the reign of Cheng-te), the peasants' insurgent troops fighting in Shantung under the leadership of Liu Lu and Liu Ch'i raided Chufu, burnt the government offices and captured and killed the government officials. Revolution was a grand occasion for the masses of the people, and the surging peasants' insurgent troops captured Ch'uehli that night amidst songs of victory. On the one hand, they suppressed the aristocratic landlords of the Confucian family who dared to resist the revolution; meanwhile, the insurgent troops moved into the house of Confucius, "fed their horses in the yard, and defaced and threw the books into the pond." The "clansmen and relatives of the Confucian family dispersed in confusion" and were "in a precarious situation." (Ibid., Vol. XXIX)

In 1622 A.D. (the second year of the reign of T'ien-ch'i 天啓), after Hsü Hung-ju fomented uprisings at Chuyeh and Yunch'eng in Shantung, he led millions upon millions of peasants to attack Chufu. He raided the Confucian temples and organized a struggle against K'ung Wen-li, the tyrannical county magistrate. ("Tsui-wei lu" 罪惟录 by Cha Chi-tso) Meanwhile, another insurgent force of peasants headed by Liu Ts'an also directed their spearhead at Chufu and threatened the Confucian temples. ("Annals of Chufu Hsien," Vol. XXX) Among these insurgent troops, many were tenant farmers under the Confucian family.

At the end of the Ming Dynasty, a peasant leader surnamed Yao again led the masses of the people to attack the descendants of Confucius.

In the reigns of Ch'ien-lung and Chia-ch'ing in the Ch'ing Dynasty, the peasants in Shantung could not tolerate the ruthless oppression and exploitation of the Confucian family. One after the other, they rose up in rebellion and launched tit-for-tat struggles against the aristocratic landlords of Confucian lineage. In 1759 A.D. (the 24th year in the reign of Ch'ien-lung), the tenant farmers serving the Confucian family in Sun-chia-tien, T'eng hsien, mounted struggles in protest against land rents and vowed to "oppose their overlords." In 1806 A.D. (the 11th year in the reign of Chia-ch'ing), in the anti-rent struggle launched in Wei village in Szushui, Shantung, the tenant farmers serving the Confucian family also gave the aristocratic landlords of Confucian lineage a serious warning and heavy blow. (From the archives of Confucian temples)

During the peasants' uprisings in Shantung, Confucius' den was once again attacked and ransacked. This showed the people's strong resistance against the ways of Confucius and Mencius which served the reactionary feudal rule. These revolutionary activities were not confined to the Shantung area, but spread to other places in the country too.

After the Opium War, the T'ai-p'ing T'ien-kuo Revolution pushed the peasants' war in China to a new climax. Right from the beginning, the T'ai-p'ing T'ien-kuo Revolution clearly linked up the overthrow of the system of feudal dictatorship with the criticism of the ways of Confucius and Mencius. This was one of its outstanding characteristics.

When Hung Hsiu-ch'uan carried out his revolutionary activities, in order to create revolutionary public opinion on a large scale, he wrote many books to oppose the concepts of clan system advocated by Confucius, the feudal caste concept and the authority of feudal rulers. He advocated the concept of equality and called upon the masses to rise up in rebellion.

Since the leaders of T'ai-p'ing T'ien-kuo possessed a deeper understanding of the danger of the ways of Confucius and Mencius to the people, in the course of their uprising, they pushed the anti-Confucius struggle of the peasant class toward a new climax.

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Summing up the above, the anti-Confucius struggle waged by the peasants in the feudal society, was a component of the peasants' anti-feudal struggle and was of great significance. Since the peasant class was determined by its oppressed and exploited class status, besides waging protracted political, economic and military struggles against the decadent and reactionary landlord class, it also inevitably waged a protracted ideological struggle against the ways of Confucius and Mencius which defended the interests of the landlord class. It is necessary to oppose Confucius in order to make revolution. This is a conclusion drawn from history.

Although the anti-Confucius struggle of the peasant class in history has its class and time limitations, the revolutionary spirit manifested by it is a precious treasure of the Chinese people. Over the past 2,000 years, the peasants have all along remained the main force which opposes Confucius. Swindlers like Liu Shao-ch'i and Lin Piao followed the footsteps of the reactionary rulers in history in publicizing the ways of Confucius and Mencius and opposing revolution, in a vain attempt to obstruct the forward movement of the wheel of history. This has fully exposed their reactionary stand of the landlord and bourgeois classes.

Under the present excellent situation of the criticism of Lin Piao and Confucius, we must carry on and develop the revolutionary tradition of the anti-Confucius struggle of the working people of our country. With Marxism-Leninism-Mao Tse-tung's thought as our weapon, we must link up the realities of class struggle and the two-line struggle, thoroughly discredit by criticism the doctrines of Confucius and Mencius publicized by Lin Piao, go further in thoroughly criticizing the ultra-Right essence of the counter-revolutionary revisionist line of Lin Piao and carry through to the end the socialist revolution in the ideological sphere!

(Originally published in Fukien Jih-pao; revised by Jen-min Jih-pao)

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YOUNG CADRES

Trust "Juvenile Corps" and Cultivate Young Cadres

by

T'an Wen (谭 闻)

(Peking Jen-min Jih-pao, February 2, 1974)

Since the great proletarian cultural revolution and the criticize-Lin Piao and rectification campaign, a large number of hitherto unknown revolutionary young fighters have stepped into leading posts at various levels. They and the old cadres with rich experience in struggle learn from each other and forge ahead side by side. They have formed dynamic and militant combat revolutionary leading bodies on various fronts and in various walks of life all over the country. Guided by the spirit of the 10th Party National Congress, the experience in the "three-in-one" combination of the old, the middle-aged and the young in the great proletarian cultural revolution has further flowered and borne fruit. There is no lack of successors to the proletarian revolutionary cause pioneered by our Party under Chairman Mao's leadership. Our Party has become more vigorous and prosperous, our country more lively and dynamic.

A great revolutionary campaign will inevitably produce large numbers of revolutionary outstanding elements. "The great proletarian cultural revolution is in essence a great political revolution of the proletariat against the bourgeoisie and all exploiting classes under socialist conditions." In the great cultural revolution, the broad revolutionary masses have been profoundly educated and tempered and have raised their consciousness of class struggle and the two-line struggle. In this revolution, the militant Red Guards and the broad masses of youths have become brave pioneers and rendered indelible meritorious services. They have gone through the storm of the struggle against revisionism, studied the revolutionary theory of continuing the revolution under the proletarian dictatorship and personally participated in the practice of this great revolution.

In the period of revolution, "what is learned in one week is more than they normally learn in one year of muddled life." Genuine knowledge comes out of practice, and a hero is nothing but a product of his time. The great proletarian cultural revolution has created a large newborn force reflective of the spirit of our great era and brought about the emergence of a large number of outstanding elements who have a high consciousness of the two-line struggle, keep in close touch with the masses and are rich in revolutionary vigor and vitality. All revolutionaries with political perspective will approach the newborn forces with wholehearted eagerness and consolidate and develop the fruitful results of the great cultural revolution.

Chairman Mao says, "In the great struggle of the Chinese people, there have come to the fore and are continuously emerging a large number of activists. Our responsibility is to organize them, train them, care for them and be good at using

them." We must firmly bear in mind this teaching of Chairman Mao's and resolutely promote to the leading posts those young activists who are full of revolutionary vigor and highly conscious of the two-line struggle. The leading organs at various levels must carry out the principle of the three-in-one combination of the old, the middle-aged and the young and pay serious attention to training successors.

To place full trust in the youth and fervently cultivate young cadres--this is a cherished quality of the proletarian revolutionaries. People have noticed with great delight that inspired by the spirit of the 10th Party National Congress, many places and many units have treasured those newborn forces emerging in the great cultural revolution and in the criticize-Lin Piao and rectification campaign, promoted these outstanding elements to leading posts and given full play to the role of young cadres. This is a job well done and manifesting revolutionary far-sightedness. But there is also another kind of situation. Apart from the malicious attack made by the class enemy, some comrades in our ranks look down upon the "juvenile corps" and express endless anxieties about the promotion of new born forces. They say that the new cadres who are young in age and lacking in experience are "incapable of drawing the bow, of shouldering burdens and of taking things in stride." Some comrades see not the strong points of the young cadres but only their weaknesses. They are able to cite offhandedly half a dozen or a dozen of such shortcomings, and even some strong points are also regarded as shortcomings. If these ideological problems are not solved, we cannot seriously train successors to the proletarian revolutionary cause.

The leaders of the proletarian revolution have traditionally associated youths with the future of the revolution. Our great leader Chairman Mao has compared the young people with "the sun at eight or nine in the morning" and placed his hopes on them. Chairman Mao points out, "The young people are the most active and vital force in society. They are the most eager to learn and the least conservative in their thinking. This is especially so in the era of socialism." The young people of our country have not disappointed the earnest expectations of the Party and Chairman Mao, and in the people's revolutionary movement, they always stand in the forefront of the revolutionary ranks and play a vanguard role.

During the period of democratic revolution, our revolutionary youths confronted with the three arch enemies of imperialism, feudalism and bureaucratic capitalism shed blood and sacrificed their lives. They fought heroically and unyieldingly and displayed the high revolutionary consciousness of the young generation.

The contemporary younger generation has grown up under socialist conditions. Nurtured by the sunshine and dew of Marxism-Leninism-Mao Tse-tung's thought, they have participated in the practice of the three great revolutionary movements. In particular, having been tempered in the great cultural revolution and the criticize-Lin Piao and rectification campaign, they have undergone profound changes in their ideological outlook. They have launched fierce attacks against the Liu Shao-ch'i renegade clique and the Lin Piao anti-Party clique, criticized revisionism and the bourgeoisie, raised their consciousness in the

continuation of the revolution under the proletarian dictatorship and strengthened their consciousness in opposing revisionism and preventing revisionism.

Is it not so? Millions of young people have vigorously criticized Lin Piao's counter-revolutionary revisionist line, denounced Lin Piao for his crimes in attacking the Red Guards and sabotaging the rustication of educated youths, criticized the Confucian and Mencian doctrine of "one who excels in scholarship becomes an official" and other reactionary viewpoints, and more firmly followed the road of integration with the workers and peasants. The new attack launched by Chang T'ieh-sheng and Liu Li-hua against the backwash of revisionism on the educational front has given a boost to the deepening of the revolution in education. Ch'ai Ch'un-tse has shattered in a big way the traditional concepts of the exploiting classes and challenged the older generation in the realm of ideology. Even 12-year-old Red Guard Huang Shuai has also shown no fear for pressure and dared to open fire on the remnant pernicious influence of the revisionist line in education to display the undaunted spirit of going against the tide. Please take another look at the deeds of Nanking University student Chung Chih-min who applied for permission to leave school. What a fine job he has done! When he realized that "going in by the back door" is a line problem and a major issue bearing on opposition to revisionism and prevention of revisionism, he made a resolute rupture with this erroneous way of thinking and courageously initiated an attack on the ideology of the landlord and bourgeois classes. This is the lofty spirit of the contemporary younger generation.

In the new upsurge of the thoroughgoing criticism of Lin Piao and Confucius now underway, the broad masses of workers and peasants are the main forces, and the youths are fresh troops in this great struggle. We must arouse the young people to plunge into this great revolution in the superstructure, and let them charge ahead to take enemy positions, launch blistering attacks against Lin Piao and the Confucian and Mencian doctrines and vigorously criticize the ultra-right essence of Lin Piao's line. We should not look down upon or distrust them, much less should we set limits or call the tune for them, thus repressing their revolutionary enthusiasm for the criticism of Lin and Confucius and binding their hands and feet. Dialectics governing historical development eloquently tells us that guided by Marxism-Leninism-Mao Tse-tung's thought, the youths who bravely forge ahead in our country are pace-setters daring to go against all erroneous tides. Each generation is always better than the one before it. We can completely rely on such a large number of revolutionary outstanding elements to take up leadership work at various levels. Guided by the correct line and helped by the revolutionary old cadres, they will rapidly grow to maturity as successors to the revolutionary cause of the proletariat.

Whether or not a correct attitude is adopted toward this generation of youth and the young cadres emerging in the great cultural revolution is actually a question of whether or not we can adopt a correct attitude toward the great cultural revolution, toward the masses and toward ourselves. If we take the right-deviation conservative stand and look at problems with the bourgeois world outlook, we will be unable to grasp the essence and see clearly the mainstream. We are bound to stand truth on its head and to despise the "juvenile corps," the revolutionary newborn forces and the newly emerging young cadres.

That Confucius who dreamt day and night of restoring the "rites of Chou" never placed any trust in the future and despised the young people. He advocated retrogression and "following the example of ancient kings" and chided the student who asked for instruction in farming as a "mean person." The proletarian revolutionaries fully understand that the training of successors is an important matter for insuring that there is no lack of successors to the proletarian revolution and an important question bearing on the destiny of our Party and state. They therefore resolutely make a rupture with traditional concepts and all erroneous ideas, attach importance to and develop the role of young cadres and play the revolutionary role of promoters of progress who warmly support the newborn forces.

All new things always follow the process of development from the small to the big, from the weak to the strong and from the immature to the mature. The growth of young cadres also follows this process. Chairman Mao points out, "The natural shortcoming of young comrades lies in lack of experience." It should be seen that this is a natural shortcoming and a problem of youths' growth, and there is nothing strange in this connection. Mr. Lu Hsün aptly said, "When first going to battle, one may be excused for his immaturity and shallowness," "since the immature will grow and become mature." A young man's advanced thinking and his work capacity will not drop out of the skies, nor are they innate in their minds, but must be acquired from practice. Such shopworn things as "super genius" and "heroes are makers of history" once advocated by Lin Piao and other swindlers and Confucius' idealist transcendentalism, "born with knowledge" and "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed" are imbued with the same spirit. Lin Piao spread these fallacies to serve his criminal aim of subverting the proletarian dictatorship and restoring capitalism.

From their personal experience, our revolutionaries of the older generation have come to understand that ideological progress or the improvement of one's skills lies completely in assiduously studying works by Marx and Lenin and Chairman Mao's works and seriously carrying out revolutionary practice. Besides this, there is not any "shortcut." The old and the middle-aged of today should pause to think: Were we so wise when we were in the "juvenile corps," or when we were at the age of 20 and more? Didn't we also do immature and ridiculous things? Try to think for a while: How much tough practical training we have gone through, how much education we have received from the Party and how much education we have received from the masses in the process of proceeding from immaturity and liability to ridicule to maturity and competence! Today, we certainly must "teach, help and lead" those newly promoted young cadres with wholehearted eagerness. We must not take the new cadres as only "props" and only let them "attend meetings, make known their attitude, and raise their hands." "The attitude of fearing the dragon in front and the tiger behind cannot train cadres." "It is necessary to let them do things," let them shoulder burdens, support them in their work, expose them to the teeth of winds and waves in class struggle and the two-line struggle and put them to the grindstone in the practice of the three great revolutionary movements. In this way, after a few years, experience will accrue to people without experience. Young cadres must learn through struggle and humbly learn from old cadres. The old cadres with rich experience in class struggle must apply Marxism-Leninism-Mao Tse-tung's thought, apply the Party's line and policies and apply the Party's fine

traditions and style in training young cadres to make them grow healthily and advance along the correct Marxist-Leninist road. Chairman Mao says, "The presently available backbone elements are still inadequate to support the edifice of struggle. We must train personnel on a comprehensive basis." Revolutionary old cadres must be Party-minded, conscientiously train young cadres and welcome their being surpassed. They must humbly acquire the strong points of the young cadres and forever preserve revolutionary youth.

The great river is flowing eastward, and a new generation is growing up. To place full trust in the young people, support the revolutionary newborn force and attach importance to and develop the role of young cadres is essential to the revolutionary cause of the proletariat. Chairman Mao says, "With the political line determined, cadres are the decisive factor." We must raise the training of successors to the high plane of the strategy of consolidating the proletarian dictatorship and guarding against a capitalist restoration for recognition and translate the training of millions of successors to the proletarian revolutionary cause into conscious action.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Jen-min Jih-pao Editorial Criticizes Lin Piao's Reactionary Program

(NCNA-English Peking, Feb. 20, 1974)

the "people's daily" editorial today is entitled: "criticize 'restrain oneself and restore the rites', lin piao's reactionary programme for attempting capitalist restoration". the full text follows:

a large-scale movement to criticize lin piao and confucius is sweeping the country under the leadership of the central committee of the communist party of china headed by chairman mao.

workers, peasants, soldiers, revolutionary cadres and revolutionary intellectuals in many places at present are concentrating their fire first of all on criticizing lin piao's crimes in attempting to restore capitalism, for which purpose he used the confucian concept "restrain oneself and restore the rites". this has brought fairly good results.

lin piao's counter-revolutionary revisionist line was, in his own words, to "restrain oneself and restore the rites". he treasured this tattered flag of confucius' for restoring the slave system as the "most important of all things". in a little over two months from october 19, 1969 to new year's day of 1970, after the ninth national congress of the party, lin piao and one of his sworn followers wrote four scrolls "of all things, this is the most important: to restrain oneself and restore the rites", this clearly shows the ambition of the lin piao anti-party clique who rushed to try to make fundamental changes in the party's basic line and policies for the historical period of socialism, to subvert the dictatorship of the proletariat and restore capitalism.

lin piao's political programme for "restoring the rites" insisted that the state must have a chairman. he opposed chairman mao's repeated instructions on this topic, clamouring: "if the state has no head, there will be no right titles and words will not be proper." at the second plenary session of the party's ninth central committee, lin piao launched a counter-revolutionary coup which was smashed, in his attempt to usurp supreme power in the party and the state and restore the dictatorship of the bourgeoisie with "right titles and proper words".

lin piao's theoretical programme for "restoring the rites" was the "theory of genius". he palmed himself off as a "genius" "born with knowledge", styled himself a "heavenly horse" and compared himself to "king wen" of the chou dynasty, thus preparing the theoretical basis for usurping party leadership and seizing state power.

the class content of lin piao's "restoring the rites" was to reinstate the overthrown landlord class and the bourgeoisie and establish a fascist dynasty of the lin family. he took over confucius' reactionary slogan "revive states that are extinct, restore families whose line of succession has been broken and call to office those who have fallen into obscurity", and arrogantly clamoured that all enemies of the dictatorship of the proletariat would "be given political liberation".

this counter-revolutionary revisionist line of lin piao's of "restraining oneself and restoring the rites" reflected in a concentrated way the desire of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists and imperialism, revisionism and all reaction for a counter-revolutionary restoration in China.

on the eve of the founding of the people's republic of china, chairman mao warned the whole party: "the imperialists and domestic reactionaries will certainly not take their defeat lying down and they will struggle to the last ditch. after there is peace and order throughout the country, they will still engage in sabotage and create disturbances in various ways and will try every day and every minute to stage a come-back. this is inevitable and beyond all doubt, and under no circumstances must we relax our vigilance."

for more than twenty years, the dictatorship of the proletariat in our country has been strengthened and has developed in the struggle between capitalist restoration and counter-restoration. our struggle against the lin piao anti-party clique is still an acute, complicated struggle between restoration and counter-restoration. grasping the point "restrain oneself and restore the rites" which lin piao advocated and deeply criticizing it, will enable us to see more clearly lin piao's true character of a bourgeois careerist, conspirator, double-dealer, renegade and traitor and the ultra-right essence of his counter-revolutionary revisionist line, and enable us to eliminate its poisonous influence. this is very important in our persisting in socialist revolution and construction, in opposing the restoration of capitalism, strengthening and developing the tremendous achievements of the great proletarian cultural revolution and consolidating the dictatorship of the proletariat.

we must connect criticism of lin piao's "restrain oneself and restore the rites" with major issues of right and wrong involved in the concrete class struggle and the struggle between the two lines at present. we must criticize the crimes of the lin piao anti-party clique in negating the great proletarian cultural revolution and chairman mao's basic theory and basic practice regarding socialist revolution and construction and in attempting to restore revisionist things; we must adhere to the basic line of the party and continue to advance along the socialist road. we must criticize the fallacies peddled by the lin piao anti-party clique who viciously maligned newly emerging socialist things, adhere to the principle of the "three-in-one" combination of the old, middle-aged and young, and persevere in the proletarian revolution in education, literature and art, medical and health work. we must adhere to the principle of cadres going down to do manual labour and educated youth going to settle in the countryside. we must criticize the lin piao anti-party clique for its criminal attempt to throw itself into the arms of soviet revisionist social-imperialism, its capitulationism and national betrayal; we must adhere to the principle of maintaining independence and keeping the initiative in our own hands and relying on our own efforts and insist on proletarian internationalism and patriotism. to sum up, through criticizing lin piao's "restrain oneself and restore the rites", we must have extensive, deep-going education in opposing and preventing revisionism, persevere in continuing the revolution under the dictatorship of the proletariat and ensure that all our work advances steadfastly along chairman mao's proletarian revolutionary line.

the criticism of lin piao and confucius is a political and ideological struggle to uphold marxism and oppose revisionism. we must study works by marx, engels, lenin and stalin and chairman mao's works conscientiously, study chairman mao's instructions on criticizing lin piao and confucius and the relevant documents stipulated by the party central committee. these are our weapons in the struggle. we must combine study with criticism, study hard to grasp the essence and make penetrating criticism. in criticising lin piao's "restrain oneself and restore the rites", it is necessary to make a conscientious study of chairman mao's theses on opposing and preventing revisionism and consolidating the dictatorship of the proletariat. only in this way of combining theory with practice can we recognize profoundly that opposition to revisionism is a protracted fighting task throughout the entire historical period of socialism and, in a fundamental way, heighten the consciousness of the cadres and masses in class struggle,

the struggle between the two lines and continuing the revolution under the dictatorship of the proletariat.

party committees and leading cadres at all levels should be in the van of the movement, firmly grasp the criticism of lin piao and confucius as the central issue and boldly arouse the masses. we should carry on the revolutionary mass criticism step by step in a sustained and penetrating way and avoid getting entangled in particular questions at the expense of the criticism of lin piao and confucius. we should have confidence that the cadres and masses who have been tempered in the great proletarian cultural revolution are able to maintain the general orientation of the struggle. we will certainly be able to guide the movement of criticizing lin piao and confucius forward victoriously along the correct track, provided we make a strict differentiation between the two different categories of contradictions and, in particular, handle contradictions among the people correctly, make concrete analyses of concrete questions, firmly carry out the proletarian policies formulated by chairman mao and unite upwards of 95 per cent of the cadres and masses.

Communist Party Branch Secretary at Confucius' Birthplace Criticizes Lin Piao, Confucius

(NCNA-English Peking, Feb. 19, 1974)

a "people's daily" article criticizing lin piao, who preached confucian reactionary fallacies to try to restore capitalism, was written by chen yi-mei, communist party branch secretary of chenchiachuang production brigade in chufu county, east china's shantung province. the article reads:

our great leader chairman mao made an important statement referring to chenchiachuang agricultural producers' cooperative in 1955, which was carried in the book "socialist upsurge in china's countryside". the instruction reads: "socialism of today is indeed unprecedented. compared with the confucian 'classics', socialism is infinitely superior." for the past 19 years, this brilliant statement of chairman mao's has been our weapon in sharply criticizing the reactionary ideas preached in the confucian "classics" and the counter-revolutionary revisionist lines of liu shao-chi and lin piao. we have grasped class struggle and the struggle between the two lines and kept to the socialist orientation and wholeheartedly followed chairman mao in making revolution, turning our poor village inhabited by former tenants into a thriving new socialist countryside.

at the mere mentioning of confucius, we poor and lower-middle peasants are furious and filled with hatred. confucius talked such nonsense as "restrain oneself and restore the rites". what he really meant was to restore the slave system. he and his disciples chattered about "the highest are wise and the lowest are stupid" and "those who work with their minds govern, those who work with their hands are governed." they meant that it was right for the working people to be oppressed and exploited. reactionaries of all dynasties on the verge of extinction sang in praise of confucius and tried to use his reactionary ideology to bully, oppress and exploit the working people.

chenchiachuang village was a millet-supplier for descendants of the confucius family. in the old society, after we handed over the millet to the man-eating confucius family, there would be very little left of our harvest. we poor people had to live on chaff and wild vegetables all the year round. commune member chen ching-mu, of a poor peasant origin, rented a tiny plot of one-tenth of a hectare before liberation from the confucius family. apart from the exorbitant levies, chen's family had to pay 200 kilograms of millet as land rent every year. on the eve of harvesting in 1939, a hailstorm destroyed the entire standing crop. but the confucius family would not forego one grain of rent millet. both chen ching-mu's grandfather and father, driven to desperation, hanged themselves. his mother took two children begging from place to place. that year, of the 58 families in the village, 25 families fled and became beggars. five families had to sell their children, 21 persons died of starvation and 60 men were reduced to farm labourers either on a yearly or seasonal basis. the poor people hated the sinister "classics" of confucius and called it "classics for man-eating", which killed people without drawing the blood.

chufu was liberated in 1948. under the wise leadership of our great leader chairman mao, we who were subject to the decendants of the family of confucius criticized the confucian "classics" from the bottom of our hearts. we resolutely took the socialist road that chairman mao pointed out by organizing mutual-aid teams, setting up an agricultural cooperative and later going into the people's commune. relying on the collective strength, we have created eight hectares of farmland on a barren dried-up river-bed, grown 70,000 trees of economic value and 20,000 fruit trees, and sunk 21 pump wells so that our 48 hectares of land give high, stable yield. our brigade now owns trucks, tractors, motors, diesel engines and other farm machinery. grain output steadily rises and we are able to provide more to the state. since 1969, we have delivered an average of 90 tons of grain to the state every year. the life of the commune members improves year by year. there were only three literates in our village before liberation. now the brigade runs a ten-year school, covering elementary and secondary education that enrols all school-age children. there are now 120 middle school students and three young people studying in colleges.

the village has changed. this is the result of the adherence of the poor and lower-middle peasants to taking the socialist road and their criticism of the doctrines of confucius and mencius and of revisionism.

in the past two decades and more, we have advanced along the socialist road, and every step forward is full of sharp struggle between those who revere confucius and those who oppose him and between staging a come-back and opposing it. the struggle centres on the fundamental question of adhering to socialism or restoring capitalism.

in 1961 when we raised the three red banners of the party's general line for building socialism, the big leap forward and the people's communes in our courageous advance and socialism achieved great success in various fields, liu shao-chi, lin piao and company chimed in with the anti-china chorus staged by imperialism, revisionism and all reactionaries. they slandered the party's general line, the big leap forward and the people's communes as "going beyond the limit", "too early" and "in a mess". they did all they could to peddle their sinister revisionist stuff "san tzu yi pao" and "four freedoms" in the countryside. ("san tzu yi pao" means more plots for private use, more free markets, more enterprises with sole responsibility for their own profits or losses and fixing output quotas on a household basis, and "four freedoms" means freedom to practise usury, to hire labour, to buy or sell land and to engage in private enterprises.) they modelled themselves on confucius' "restraining oneself and restoring the rites" in their vain attempt to restore capitalism. a sinister meeting to offer sacrificial rites and pay reverence to confucius held then in chufu, his birthplace, praised the doctrines of confucius and mencius and made use of them to carry out counter-revolutionary activities for restoring capitalism. a handful of class enemies in the village took advantage of this opportunity to undermine the collective economy. they trumpeted the doctrines of confucius and mencius to oppose the socialist revolution. we dug pump wells and transformed sandy wasteland, turning it into good farmland. they said that this damaged good burial sites, and went against the "mandate of heaven".

bearing in mind chairman mao's teaching "never forget class struggle", we seriously analyzed this situation. we realized that it was a class struggle between restoring capitalism and opposing restoration, and was a two-line struggle between practising marxism-leninism and practising revisionism. taking the party's basic line as the key link, we led the commune members in criticizing the doctrines of confucius and mencius and the counter-revolutionary revisionist line and hitting back at the handful of class enemies. in this way we consolidated the collective economy. agricultural and sideline production made great progress. our brigade's grain yield rose to 4.5 tons per hectare.

during the great proletarian cultural revolution, we former poor and lower-middle peasants alongside workers and red guards exposed and criticized liu shao-chi's counter-revolutionary revisionist line and attacked the ideas, culture, customs and habits left over from the confucian "classics". this educated the cadres and tempered the peasants. but lin piao and company followed confucius' preaching "restraining oneself and restoring the rites". they inscribed four scrolls with "of all things, this is the most important: to restrain oneself and restore the rites", to express their impatient desire to subvert the dictatorship of the proletariat and restore capitalism. they did their utmost to launch vengeful counter-attacks, railed at the new things emerging in the cultural revolution and attempted to turn the wheel of history back. this included opposing educated young people going to the countryside to integrate themselves with workers and peasants in response to chairman mao's call. lin piao slandered this as a "disguised form of reform through forced labour". he also opposed office cadres going to may 7 cadre schools, calling this a "disguised form of unemployment". these fallacies of lin piao are one with the reactionary concept that "those who work with their minds govern, those who work with their hands are governed" of confucius and mencius. besides, we former poor and lower-middle peasants managed schools in line with chairman mao's "may 7" directive so that the students could both study and do productive labour. some people smeared this as "disturbing teaching discipline". the commune members were furious at this slander.

this is a manifestation of the struggle between the two classes and the two lines. we will resolutely fight against lin piao's counter-revolutionary revisionist line and repulse reactionary ideas that try to turn back the wheel of history. we will study the works by marx, engels, lenin and stalin and chairman mao's works even more conscientiously. we will continue to criticize lin piao and company for their crimes in trying to sabotage the cultural revolution. we will repudiate the doctrines of confucius and mencius, such as "those who work with their minds govern, those who work with their hands are governed" and "he who excels in learning can be an official". lin piao attacked educated young people who have settled in the countryside. in line with chairman mao's teachings, we pay close attention to these young city people politically and encouraged them to integrate with the workers and peasants and play their role in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. we pay attention to their life and educate them to work hard and live frugally. more than 70 educated young people who settled in our brigade are maturing politically. most of them have made great progress. three of them joined the chinese communist party and 18 the communist youth league. two are now on the brigade's revolutionary committee. lin piao attacked the cadres who take part in manual labour. even more determined to take the "may 7" road indicated by chairman mao, we cadres do our share of collective productive labour to maintain the

fine qualities of the working people. each of the 15 leading cadres in the brigade spent 315 days on the average in physical labour in 1972. the schools are well managed by poor and lower-middle peasants who implement chairman mao's "may 7" directive. the students try to raise their educational level and learn scientific knowledge, take part in productive labour and class struggle, and criticize the bourgeoisie and revisionism. many are activists in class struggle. they are a shock-force in the fields during the busy farming season, driving tractors or doing farm work. great changes have taken place in the schools now managed by poor and lower-middle peasants. these facts are powerful criticism of lin piao and company who vainly negated the cultural revolution and slandered new socialist things.

we are in a political struggle under the wise leadership of the great leader chairman mao to criticize lin piao and confucius. our whole brigade sees more clearly the crimes of lin piao who patterned himself on confucius preaching "restrain oneself and restore the rites" in an attempt to restore capitalism. lin piao was a disciple of confucius. we will carry the struggle of criticizing lin piao and confucius through to the end.

Workers, Peasants Criticize Lin Piao's Using Doctrines of Confucius to Restore Capitalism

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workers and peasants in inner mongolia, hopei province and shanghai contributed articles to the "people's daily" recently criticizing lin piao's trumpeting of confucius' "restraining oneself and restoring the rites" in order to restore capitalism.

chiyataoketu, a worker of mongolian nationality in yingpanwan colliery in the inner mongolian autonomous region, writes: confucius' rites were used by the slave-owners to govern and oppress the working people. "restoring the rites" was intended for the restoration of slavery and turning the wheel of history backward. after the party's ninth congress the renegade and traitor lin piao clamoured time and again for "restraining oneself and restoring the rites", saying that of all things, this was the most important. he was determined to subvert the dictatorship of the proletariat and restore capitalism.

all reactionaries on the verge of extinction used the tactics of modelling themselves on confucius' "restraining oneself and restoring the rites", trying to stage a come-back and oppose revolution, the mongolian worker says. in the old society, the landlords, herdowners, princes, nobles and capitalists, who exploited and oppressed the working people, devised a hundred and one ways to uphold the reactionary "rites". in those days my father slaved for the exploiters. those reactionaries mounted a horse by standing on the back of a slave, but the slave was not allowed to grumble. if a slave was a bit slow, he would be scolded for "not observing the rites" and beaten with whips and clubs. princes, nobles and reactionary lamas could gouge out the eyes of the slaves and chop off their hands or feet in accordance with reactionary "rites". we overthrew these "rites" that devoured the flesh and drank the blood of the people. we have long exercised the dictatorship of the proletariat over those landlords, herdowners, princes, nobles, reactionary lamas and reactionary capitalists. but they always dream of restoring the lost "rites", namely, the old system of exploitation. lin piao's clamour for "restoring the rites" represented the dream of this handful of reactionaries to stage a come-back. this shows that lin piao was the agent of the landlord class and the bourgeoisie, the princes, nobles and herdowners, and that he was the sworn enemy of the working people of various nationalities in our country.

wu chen, party branch secretary of the taoyuan production brigade in funing county, hopei province, writes an article entitled "we will never allow landlords and bourgeoisie to come to power again". he writes: in trumpeting "restrain oneself and restore the rites", lin piao intended to push confucius' reactionary line of "reviving states that are extinct, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity." confucius wanted to revive the slave-owning system of the ancient kingdoms and restore the hereditory prerogatives of the slave-owners and aristocrats so that they could ride roughshod over the slaves. lin piao blustered that the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists and the tiny handful of traitors, enemy agents and die-hard capitalist-roaders "will be given political liberation". he wanted the landlords and bourgeoisie to return to power and clamp a fascist dictatorship on the working people.

the party branch secretary says: "the poor and lower-middle peasants in the taoyuan brigade understand what 'restore the rites' would mean to them. they led a miserable life in the old society. after liberation, the renegade, hidden traitor and scab liu shao-chi sent a work team to the brigade. on the pretext of conducting 'a socialist education movement', the team tried to restore capitalism in the area.

"like all reactionaries in their death-bed struggle, liu shao-chi was a faithful disciple of confucius and was bent on 'restoring the rites'. the work team he sent to our brigade exercised a fascist dictatorship over the poor and lower-middle peasants and ruthlessly attacked those cadres who adhered to chairman mao's revolutionary line.

"i myself, a cadre of poor peasant origin, was branded 'a bad element' while the handful of landlords, rich peasants, counter-revolutionaries, bad elements and rightists were restored to power to lord it over the poor and lower-middle peasants. this is how liu shao-chi 'restored the rites' in taoyuan. he was overthrown during the great proletarian cultural revolution. but the renegade and traitor lin piao again raised the tattered banner of 'restrain oneself and restore the rites' in an attempt to restore capitalism, establish a feudal, fascist lin dynasty and permit the landlords and bourgeoisie exercise dictatorship over us poor and lower-middle peasants.

"if lin piao had carried out this vicious scheme, our socialist country would have changed its political colour and the labouring masses would have been enslaved and oppressed again exclamation"

jung kuan-hsiu, who has the honoured title of "mother of the people's army" for her loving care and support to the army during the war against japanese aggression, writes in another article that lin piao wanted to restore the "rites" of feudalism, capitalism and revisionism, to restore the "paradise" of the landlords and bourgeoisie and establish a fascist regime of the lin family. "this sinister scheme of his was day-dreaming that could never be allowed to come true," she writes. "all those who want to stage a restoration shall perish."

Central China Canal-Builders Criticize Lin Piao, Confucius

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model peasants who took part in building the famous red flag canal in mountainous linhsien county of honan province held a meeting recently to criticize lin piao and confucius. citing their own experiences, they condemned lin piao for advocating the doctrine of confucius and mencius and slandering the labouring people.

they pointed out that history is made by the masses of the people who are the real heroes. but, in his attempt to change the party's basic line, turn back the wheel of history and restore capitalism, lin piao lauded confucius' idealist conception of history which preached that "the highest are the wise and the lowest the stupid".

wang shih-tsun, a member of the tungluchai brigade of the tungkang commune, said: "confucius alleged that 'only the highest who are the wise and the lowest who are the stupid cannot be changed'. and 2,400 years later lin piao asserted that 'history is made by heroes and slaves together'. their purpose was the same, that is, to restore the old order, hurl the people back into the abyss of misery and make them work like beasts of burden again.

"the working people armed with marxism-leninism-mao tsetung thought are the heroes, the destroyers of the old world and creators of the new. they can work wonders. take the red flag canal for example. following chairman mao's teachings, we worked for ten years in the spirit of self-reliance and hard struggle to build the canal in the taihang mountains and brought water from the changho river in the neighbouring province of shansi to our fields. we levelled 1,250 hill-tops, bored 24 kilometres of tunnels and built 76 kilometres of trunk channels, thus bringing more than 40,000 hectares of arid land under irrigation. grain yield per hectare increased from about one ton to 4.35 tons. our production brigade, tungluchai, and three other brigades, all deep in the mountains, now get water from the red flag canal. our once poverty-stricken mountain villages have become new socialist villages with fields giving stable high yields despite dry spell or excessive rain. the iron-clad facts prove that history is made by the labouring people and the masses of the people are the real heroes exclamation"

han yung-ti, leader of the "iron girls' squad" of the peichiao brigade of the tungkang commune, said: "to preserve the slave system, confucius and mencius two thousand years ago preached that there were people 'born with knowledge' 'who always know and become aware first'. they slandered the labouring people as 'the

lowest who are the stupid'. two thousand years or so later, lin piao and his like peddled the same concept. this shows that lin piao was a faithful disciple of confucius.

"the great leader chairman mao teaches that correct ideas 'come from social practice, and from it alone'. there isn't any genius in the world who is 'born with knowledge'. only those who participate in revolutionary practice are people of experience and talent. take myself for example. when work on the red flag canal project started i was but a pupil in my teens. i went to the work-site to take part in physical labour. when i held the chisel i feared my hands might be hit by the hammer and when i was hammering the chisel i feared i might hurt other's hands. the first time i undertook to set off explosives i ran away before the fuse was lit. after a period of practice i learned all these things. in a word, all techniques in digging a canal are acquired through practice.

"we women were considered inferior in the old society. it seemed as if all we could do was to cook food and take care of children. the party and government have shown much care for us women since liberation. we are now participating, together with the men comrades, in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. many women comrades are on leading posts at various levels, taking an active part in the management of state affairs. this is the result of chairman mao's leadership. it is a penetrating criticism of the doctrine of confucius and mencius peddled by lin piao."

kuo chiu-ying, a member of the shuimoshan brigade of the yaotsun commune, said: "confucius peddled the reactionary theory that 'the highest are the wise and the lowest are the stupid', and lin piao bragged that his thinking 'is not like that of the ordinary peasants or ordinary workers'. they described themselves as being born heroes and cursed the labouring people as being born stupid. what nonsense exclamation just take the red flag canal as an example. part of the project was designed by commune members on the basis of their long years of experience in water conservation work. their design produced greater, faster, better and more economical results. the same is true with farming. part of our brigade's farmland is in the gullies or on mountain slopes. it can't get enough sunshine and could only grow one crop a year. through scientific experiment we have raised the yield from 1.5 tons per hectare to 3.75 tons. all this shows that wisdom and talent come from practice."

li ko-cheng, deputy party branch secretary of the huchiachuang brigade of the chengkuan commune, said: "both confucius and lin piao slandered the people as "the rabble" and regarded themselves as "saviours".

but history is merciless. these self-styled "saviours" and their like were all defeated by "the rabble". during the years of revolutionary wars, the poor and lower-middle peasants enthusiastically joined the army, under the leadership of chairman mao, fought heroically until the chiang dynasty was overthrown and the new china was founded. in the period of socialism, the poor and lower-middle peasants have marched along the road of socialism, criticized revisionism, capitalism and the world outlook of cowards and lazybones, and worked hard in the fight against nature. during the great proletarian cultural revolution, the working people defeated liu shao-chi and lin piao, two counter-revolutionary revisionist chieftains. we, the workers, peasants and soldiers, are the main force of the revolution. in criticizing lin piao and confucius, we will continue to display the daring revolutionary spirit, thoroughly discredit the doctrine of confucius and mencius and carry the revolution in the realm of ideology through to the end exclamation"

FEATURE FILMS

New Chinese Film: "Fiery Years"

(NCNA-English Peking, Feb. 19, 1974)

"fiery years", a new colour feature film produced in the great proletarian cultural revolution, hails chinese steelmakers' proletarian spirit of independence and self-reliance in building socialism under the guidance of chairman mao's revolutionary line and their steadfastness in fighting modern revisionism.

reaction by public and the press has been favourable. press comments commend the "profound significance" of the film, and a "people's daily" article calls it "poetry on the screen" that "extols the revolutionary spirit of going against the tide." factory workers have held lively meetings and written film reviews.

the new film demonstrates the advances the cultural revolution has brought to the chinese cinema, in both orientation and method of creation. with a heightened consciousness of class struggle and the two-line struggle through criticism of the revisionist line on literature and art, chinese film artists are going among the workers, peasants and soldiers and creating art for them as

chairman mao teaches. their aim is to reflect the party's basic line for the entire period of socialism.

set in the class struggle in china and abroad in the early sixties, "fiery years" concentrates on the time when social-imperialism tore up contracts and imposed an economic embargo on china for a special alloy steel needed to build up china's navy. social-imperialism wanted to press china to yield to its baton, and there resulted a struggle between two lines in shanghai's steel industry. a furnace work team leader stands firm by the steel mill party decision to make a technical break-through and turn out china's own alloy steel, while the mill's director is enamoured of things foreign and doubting the ability of the masses, pins his hopes on imports and opposes experiments by the workers. the issue is joined on the question of whether to follow chairman mao's principle of maintaining independence and self-reliance in building socialism and therefore fighting modern revisionism, or to submit to dictation by others and put china in a position of servility and dependence.

the character of the steelmaking team leader combines revolutionary realism with revolutionary romanticism, drawing on the experience of model revolutionary operas to give prominence to the heroic image of workers, peasants and soldiers. the team leader fights against the revisionist line of worshipping "specialists" and relying on imports which the mill director represents; he fights against the hidden enemy: he helps comrades free themselves from conservatism. the character develops in the sharpening contradictions, showing the revolutionary spirit of the chinese working class.

guided by the party's basic line for the socialist stage, the mill's party secretary supports and encourages the steelmakers and criticizes the director for depending on imports.

supporting the hero are also the youthful steelmaking team, a retired worker who comes back to help with the experiment, the technician who sides with the steelmakers, the women workers who select the best time for the experiment, the navy officer angered by the social-imperialist bullying, and people's commune peasants building power stations on their own. all demonstrate a united will and the heroism of the chinese people struggling against imperialism and revisionism.

most members of the film company spent several years in may 7 cadre schools. the cast went to live and work in a shanghai steel mill before the film was made. in the hottest days of summer, the actors sweated with the steelmakers in repairing the furnace interior at temperatures of 60 to 70 degrees centigrade. the artists were inspired by the spirit of the workers, by their revolutionary zeal and selflessness in producing steel for the socialist motherland.

unified party leadership guided the film workers in criticizing old methods of film production, which made the director an autocratic in regard to all phases of the production. in place of this was established a working group that combined script writers, directors, actors, cameramen and the rest of the technical staff. one of the memorable close-ups in the film, the spirited face of the youngest member of the work team lighting the furnace for the final experiment, was taken at the suggestion of the film's electricians, who had been regarded as labour hands without any say in matters of artistic creation under the revisionist line.

leading departments in shanghai organized three mass discussion meetings on the script. participating were outstanding steelmakers, leading cadres in metallurgy and party secretaries of various shanghai steel plants, worker-peasant-soldier amateur writers, and college teachers. at the same time the script was distributed in steel mills to steel workers whose opinions were reported at these meetings. this was a three-way combination of party leadership, writers and artists, and the workers, peasants and soldiers. this collective creation was in sharp contrast to the days before the cultural revolution when film studios worked on scripts behind closed doors, divorced from the workers, peasants and soldiers.

one third of the film was shot at the shanghai no. 3 steel plant's nationally famed open hearth furnace workshop which has maintained high production since the great leap forward year of 1958. "we'll produce a good film and more steel" -- was the militant slogan of the film and steel workers who sweated together and developed close revolutionary friendship. the film company hesitated about filming on location when it heard that more than 1,000 tons of steel would be lost during the half month's film shooting. but the steel workers cooperated and by working hard were able to make up for the time lost.

when the steel mill fulfilled its higher 1973 target five days ahead of schedule, the shanghai film studio celebrated the event as their victory too. the steel workers sent heartfelt congratulations when the film was completed in just 86 days.

the film group said: "without the great proletarian cultural revolution, we could not have made 'fiery years'. this is victory for chairman mao's revolutionary line in literature and art."

INDUSTRIAL WASTE

East China Hsien Makes Good Use of Industrial Waste

(NCNA-English Hangchow, Feb. 19, 1974)

chinhua county factories in east china's chekiang province are making good use of industrial waste to turn out many new products. this helps combat pollution of the environment in the city and adjacent rural areas.

the county has more than 140 industrial undertakings including iron and steel, chemical fertilizer, cement, machinery, textiles, sugar refinery and other factories. they have made multi-purpose use of waste in the past few years. between 1971 and 1973 over 50 factories used waste liquid and residue to produce 56 kinds of chemical fertilizer, insecticides, animal feed, lubricants, chemical products and building materials, which were valued at more than 6.8 million yuan. the chinhua dyestuff chemical plant used to discharge large quantities of liquid waste every day which was harmful to crops. in line with chairman mao's teaching "to proceed in all cases from the interests of the people", the workers changed the ingredients for its products to turn the waste water into liquid ammonium sulphate. the plant supplies the rural area with over 5,000 tons of its present waste water as fertilizer every year. the chinhua winery uses waste residue and liquid to make over 1,000 tons of ammonium humate and sugar fermented pig feed annually.

the chinhua county party committee pays close attention to anti-pollution work, sending groups to factories and the countryside to investigate the effect of the industrial waste and to solicit ideas from the masses on how to deal with it. under its leadership, all factories have worked out measures to recover industrial waste. new factory projects include the multi-purpose use of industrial waste.

the chinhua pharmaceutical plant has laid underground pipes to discharge acid or soda-containing residue into ponds for recycling. over the past two years, the plant produced 3,300 tons of ammonium humate from residue. the chinhua chemical plant turns out 1.5 million bricks every year by making use of nitrogen oxide.

difficult problems in making use of industrial waste are solved by the joint efforts of factories and other enterprises. the chinhua bean products plant had problems in extracting yeast from waste liquid. the pharmaceutical plant trained technicians for the plant and a company under the county helped it improve containers for extracting yeast. as a result, the bean products plant succeeded in extracting yeast from waste liquid.

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* FOREIGN RELATIONS *
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CHINA AND GUYANA

Chinese Acrobatic Troupe Gives Premiere in Guyana

(NCNA-English Georgetown, Feb. 18, 1974)

the wuhan acrobatic troupe of china gave its premiere in the national park here tonight.

the performance was warmly received by an audience of over 7,000.

the national park was brilliantly illuminated. the national flags of guyana and china were fluttering. the band played the national anthems of the two countries and then the chinese acrobats performed spectacular items.

arthur chung, president of the cooperative republic, and his wife attended the performance.

among the other spectators were minister of information and culture shirley field-redley, minister of energy and natural resources and concurrently acting foreign minister hubert jack and his wife, minister of trade and consumer protection george king and his wife, minister of health oliver harper and his wife, minister of state in the prime minister's office christopher nascimento and his wife, minister of foreign affairs and justice shridath ramphal's wife and other high officials.

chinese ambassador to guyana wang chan-huan also attended the performance.

the chinese acrobatics, which have a unique national style, drew a cordial and warm response from the guyanese who are striving to eliminate the remnants of colonialism and imperialism in the cultural field in the country. at the end of the performance when the chinese artistes unfolded across the stage a streamer inscribed with "long live the friendship between the chinese and guyanese peoples" in english and chinese, the whole audience rose, giving prolonged applause and three cheers in accordance with the guyanese traditional way of salutation.

president and madame arthur chung, accompanied by minister of information and culture field-redley, chinese ambassador wang chan-yuan and leader of the acrobatic troupe shen tsien, mounted the stage and cordially shook hands with all the chinese artistes, congratulating them on their success. shen tsien presented a gift to president arthur chung.

CHINA AND IRAQ

Iraqi Economic Delegation Leaves Shanghai for Kwangchow

(NCNA-English Shanghai, Feb. 19, 1974)

the iraqi economic delegation led by abdul fatah al-yaseen, director of the northern affairs office under the iraqi revolutionary command council and member of the regional leadership of the arab baath socialist party, left here for kwangchow by air this afternoon after a friendly visit to shanghai.

the delegation is accompanied on its journey by chang keng-ho, a departmental director of the chinese ministry of foreign trade, and falih a. razzak al-sammarraie, iraqi ambassador to china.

among those seeing the distinguished iraqi guests off at the airport were kao chih-jung, vice-chairman of the shanghai municipal revolutionary committee, and leading members of other departments concerned.

the delegation arrived here from peking on the 17th. during its stay here, it visited the shanghai industrial exhibition, a bicycle factory, an oil-refinery and a people's commune. the iraqi friends attended a banquet given in their honour by kao chih-jung.

CHINA AND JAPAN

Japanese Chief Cabinet Secretary Receives Chinese Youth Delegation

(NCNA-English Tokyo, Feb. 19, 1974)

japanese chief cabinet secretary susumu nikaido received on behalf of prime minister kakuei tanaka the chinese youth delegation headed by wang shu-chen today.

wang shu-chen conveyed the kind regards of premier chou en-lai to prime minister kakuei tanaka, foreign minister masayoshi ohira and chief cabinet secretary susumu nikaido.

among those present on the occasion was hideji kawasaki, former dietman and chairman of the exchange association of world youth and juniors.

chinese ambassador to japan chen chu was also present.

hosts and guests had a friendly conversation and a photograph taken.

Chinese Youth Delegation Welcomed at Tokyo Rally

(NCNA-English Tokyo, Feb. 19, 1974)

a rally of more than 4,000 japanese youth of various circles was held in tokyo yesterday to warmly welcome the chinese youth delegation.

a streamer on the gaily-decorated arch at the entrance of the meeting place bore the words "a grand friendly rally of japanese and chinese youth." 30 banners of various youth associations and friendly organizations were hung around the meeting place. a streamer at the centre of the hall was inscribed with "long live the unity and friendship between the japanese and chinese youth."

masanori azuma, chairman in charge organizational work of the committee to welcome the chinese youth delegation, spoke first at the rally. he said: "this is the first chinese youth delegation to visit japan after the great chinese proletarian cultural revolution and the normalization of japan-china diplomatic relations. this rally of japanese and chinese youth has achieved great success in extending the ties of unity and friendship between the japanese and chinese youth to various parts of japan."

he went on: "we are determined to do our best to further develop the success we have achieved. the japanese youth will continue to strive for strict implementation of the joint statement issued by the japanese and chinese governments and the conclusion of a japan-china aviation agreement and a treaty of peace and friendship at the earliest date."

he said: "the times demand that the youth of our two countries should do our best to lay a solid and good foundation so that our two peoples may be friendly to each other from generation to generation."

speaking after azuma, wang shu-chen thanked the japanese friends for their cordial reception. she said: "the history of friendly relations between the chinese and japanese people of more than 2,000 years is full of moving deeds and the exchange of visits between chinese and japanese youth have also added splendour to this history."

she noted: "the development of good neighbourly and friendly relations between china and japan is in line with the interests of our two countries and helpful to the easing of tension in asia and the maintaining of world peace."

"chinese youth," she went on, "have always shown concern, sympathy and support for the just struggle of japanese youth and people whose fighting spirit is worthy of our learning."

"it is an unshakeable desire of the youth and people of the two countries," she said, "that they should be friendly to each other from generation to generation." "none can check the mighty current of china-japan friendship exclamation"

among the japanese friends present at the rally were hisao kuroda, seimin miyazaki, tadashi yaoita, and leaders of the japan socialist party, the komei party, the democratic socialist party and the general council of trade unions of japan.

present also were leaders of the youth organizations of korean and chinese residents in japan.

chen chu, chinese ambassador to japan, was also present.

excellent performances were given at the meeting by japanese youth of various circles and some members of the chinese youth delegation.

an atmosphere of warm friendship between chinese and japanese youth prevailed throughout the meeting.

the chinese youth delegation returned to tokyo after visiting yamanashi and fukushima prefectures on february 16 and 17.

CHINA AND NEPAL

Nepalese Prime Minister Receives Chinese Sports Delegation

(NCNA-English Kathmandu, Feb. 19, 1974)

nepalese prime minister nagendra prasad rijal received here yesterday the chinese sports delegation led by chuang tse-tung.

the prime minister had a friendly conversation with chuang tse-tung who conveyed him the kind regards from premier chou en-lai. the prime minister asked him to convey his kind regards to the chinese premier.

on february 16, kumar khadga bikram shah, secretary of the nepal sports council, gave a dinner for the chinese

sports delegation. her royal highness princess sharada shah attended the dinner.

the chinese delegation called on krishna raj aryal, minister of education and vice-chairman of the nepal sports council, on february 14.

CHINA AND VIETNAM

Hand-Over Ceremony for Chinese Red Cross Society's Donations

(NCNA-English Hanoi, Feb. 19, 1974)

a ceremony marking the hand-over of the materials donated by the red cross society of china to the people in the area afflicted by natural disaster in central trung bo, south viet nam, was held on february 13.

wu kang-mao, representative of the chinese red cross society and political commissar of the chinese freighter "red flag" 1018, handed over the materials to pham hong son, representative of the south viet nam red cross society for liberation and representative of the ministry of economy and finance of the provisional revolutionary government of the republic of south viet nam.

present on the occasion on the r.s.v.n. side were nguyen the hau, representative of the foreign ministry, and nguyen tan phong, an official of the ministry of economy and finance.

present on the chinese side were hsu hung-chen, captain of the chinese freighter "red flag" 1018, and liu cheng-ling, responsible member of the administrative office of the ministry of communications of china.

representative wu kang-mao and representative pham hong son spoke at the hand-over ceremony.

representative pham hong son presented gifts to the chinese freighter "red flag" 1018.

after the ceremony, pham hong son gave a dinner in honour of wu kang-mao, hsu hung-chen, liu cheng-ling and representatives of the crew of the freighter "red flag" 1018.

Chinese Table Tennis Team Leaves Hanoi for Home

(NCNA-English Hanoi, Feb. 19, 1974)

the chinese table tennis team headed by chung shih-tung and with hsu sen-yuan as deputy head left here by plane for home today at the conclusion of its friendly visit to north viet nam.

seeing the team off at the airport were ta quang chien, deputy head of the viet nam general department of physical culture and sports; tran trung, deputy director of the first asian affairs department of the foreign ministry; and vietnamese table tennis coaches and players.

chiu li-hsing, counsellor of the chinese embassy in the democratic republic of viet nam was also present.

CHINA AND ZAMBIA

Zambian President Leaves for Visit to China

(NCNA-English Lusaka, Feb. 20, 1974)

dr. kenneth david kaunda, president of the republic of zambia, and mrs. betty kaunda left here this morning for peking by special plane for an official visit to china at the invitation of the government of the people's republic of china.

among those accompanying president kaunda were high-ranking officials of the united national independence party (unip) and the zambian government.

before his departure, president reviewed a guard of honour and said goodbye to the people seeing him off.

about two hundred people, braving heavy rain, gathered at the airport to see the president off with singing and dancing.

among those seeing president kaunda off were general secretary of unip alexander grey zulu, prime minister mathias mainza chona and other high-ranking officers and officials of zambia.

chinese charge d'affaires ad interim tang yung and diplomatic envoys from other countries were also present.

President Kaunda Stops Over at Aden on Way to China

(NCNA-English Aden, Feb. 20, 1974)

president kenneth david kaunda of the republic of zambia and mrs. betty kaunda made a stopover here this morning on their way to peking for an official visit to china.

they were welcomed at the airport by salem robaya ali, chairman of presidential council of the people's democratic republic of yemen, and ministers of the republic.

chinese ambassador tsui chien and diplomatic envoys of other countries were also present on the occasion.

during his stay here, president kaunda had a talk with chairman robaya on developing the relations between the two countries.

Jen-min Jih-pao Editorial: Warm Welcome to President K.D. Kaunda

(NCNA-English Peking, Feb. 21, 1974)

the "people's daily" today carries an editorial entitled "a warm welcome to president k.d. kaunda". full text follows:

dr. kenneth david kaunda, president of the republic of zambia, and mrs. kaunda, and other distinguished zambian guests are due to arrive in peking today for an official visit to china at the invitation of the chinese government. we warmly welcome the friendly envoys from the african continent.

the zambian people have a glorious tradition of fighting against imperialism. since gaining independence in 1964 they have, under the leadership of president kaunda, frustrated repeated political subversions, military provocations and economic blockade by imperialism, colonialism, neo-colonialism and white racism, and victoriously safeguarded their national independence and state sovereignty. relying on their own diligent labour, the zambian people have been building their country independently and have made many achievements in eradicating the colonialist forces and developing the national economy and culture.

in international affairs the zambian government has consistently pursued a policy of peace, neutrality and

non-alignment and opposed imperialism, colonialism, white racism, big-power hegemonism and zionism. it has resolutely supported the national liberation movements in southern africa, actively promoted african solidarity and unity and given warm support to the heroic struggle of the three indochinese peoples and the just struggle of the korean people for the independent and peaceful reunification of their fatherland, thus contributing positively to the asian and african people's cause of unity against imperialism.

the chinese people always regard the african people as their comrades-in-arms. we have supported and helped each other all along in the common struggle against imperialism and colonialism. the zambian government and people unswervingly supported the restoration to china her legitimate rights in the united nations; they have consistently supported china's socialist construction and praised the tremendous victories of china's great proletarian cultural revolution. we express heartfelt thanks to the zambian government and people for their profound friendship.

although china and zambia are separated by oceans, there has always been a traditional friendship between the two peoples. since the establishment of diplomatic relations between china and zambia, the contacts between the two countries and the friendship between the two peoples have been growing steadily and their friendly relations of cooperation have been constantly consolidated and developed. president kaunda visited china back in 1967, composing an important chapter in the annals of friendship between our two peoples. we are deeply convinced that the current visit to china of president and mrs. kaunda will further develop the friendly relations of cooperation between china and zambia and the friendship between the two peoples.

we sincerely hope that president and mrs. kaunda's friendly visit to china will be crowned with success and that the friendship between the peoples of china and zambia will last as long as the zambesi and yangtze rivers flow on.

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